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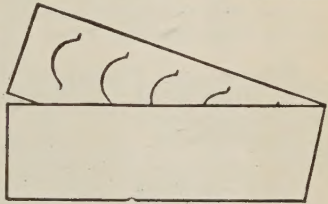
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C O N T E N T S

Volume XXXV

JULY 1934

Number 10

Do We Need Religion?	442
The Rev. Charles F. Banning, D. D., Richmond Hill, N. Y.	
Seven Steps Toward Building a Church	443
William E. Foster, Church Architect, Cleveland.	
The Message of Spurgeon for Today	445
The Rev. Charles D. Holland, Fallston, Maryland.	
Editorial Columns	447
Methods of Church Work	450
The Console and Choir	446
The Wayside Pulpit	468
Drama and Pageantry	454
In Your Hands (Vacation)	454
Illustrations	455
William J. Hart, D.D.	
J. J. Phelan, D.D.	
Sermons	
A God-Like Race	459
The Rev. Arlo Ayres Brown, D.D., LL.D.	
Value and Danger of Criticism	461
The Rev. Albert W. Beaven, D.D.	
Corn on the Mountain Tops	462
The Rev. George McPherson Hunter.	
Church Night	463
Shirley Swetham Still	
Book Reviews	464
Readers Topical Index	470
Where to Buy Church Equipment	470

Illustrations . . . Sermons Homiletics . . . Methods of Church Work Church Management

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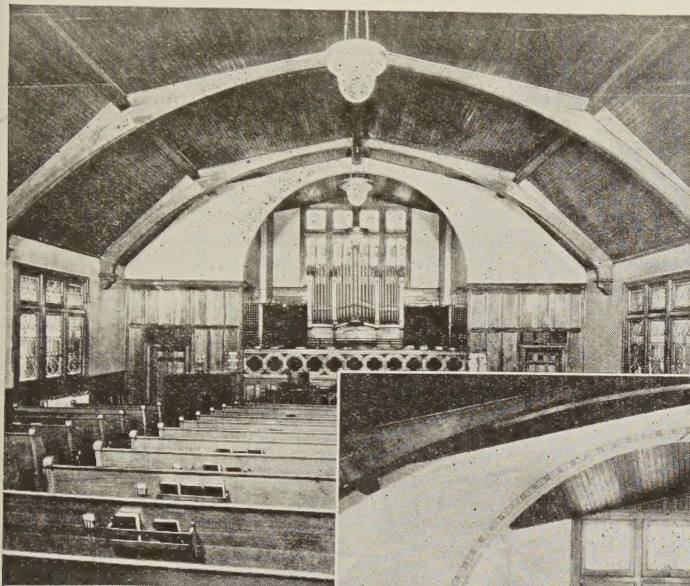
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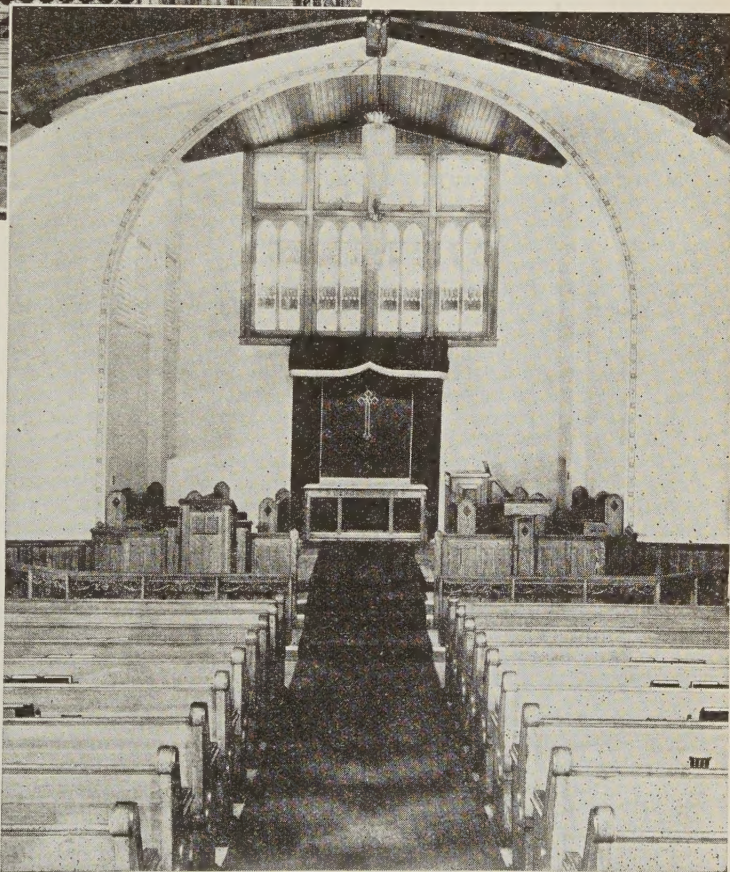
Amid surroundings that inspire reverence, they worship in spiritual appreciation



The illustration to the left shows The Mount Auburn Methodist Episcopal Church before alterations.

• • •

Below, Mount Auburn's new Chancel and Altar—the focal center of the redesigned interior.



So often, the commonplace in church interiors detracts from the spiritual comfort to be derived from worship.

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THE EXPOSITOR

The Journal of Parish Methods

DO WE NEED RELIGION?

By the REV. CHARLES F. BANNING, D. D.

THERE are many people today who no longer ask about the credibility of religion, but its utility. They no longer ask, "Can we believe in religion?" They're asking today, "Do we need it?" Perhaps after we have faced some of the problems of our day we will see that one who thinks we do not need religion today is in the same class with the poor Gaderene demoniac. Let me remind you of some of the problems of our day.

I

1. Personal Problems. What shall we do with our lives? The young man who delivers bread to our home is a graduate of Dartmouth and has a Master's Degree from Columbia University. The girl who worked in our home for more than a year is a High School graduate and also a graduate of Business College. Thousands of young people have prepared themselves for life service and now there is no place for them. Thousands of middle aged people thought they were fixed for life, but now their plans have been upset. Millions of men will never get a steady job again. Those who had fine steady work have increasingly the problem of leisure on their hands. "What shall we do with our lives" is a real problem.

2. The problem of relationships is becoming increasingly acute. How shall we live with other people? Three-fourths of our time we are dealing with this problem of human relationships. We must find a solution.

3. Then there is the problem of suffering and defeat. Why do the righteous suffer? Why do things turn out this way? Why does the universe seem so unjust? The most baffling problem man has to face is not economic, but human. It is the problem of suffering.

4. We have a tremendous number of social problems on our hands. We have a political system breaking down through graft. We have an economic system being sorely tried by greed. We have an international system breaking down through greed, hate, and fear. These are just some of the problems that we face in our day.

II

What is the solution to these complex and difficult problems. There are three common answers being given today.

1. There are some who tell us there is no answer, that we are unable to find a solution.

They tell us we are defeated from the beginning, that the dice are loaded, that the game is decided against us before it starts. The hermit and the Monk in the Monastery are examples of this class. Instead of arranging and adjusting their relationships they withdraw from an evil world. Many people run away from their problems. They see no solution. They see no answer to these baffling problems of life.

2. There is a second group who advocate the stoic answer. Those who advocate it say that we must take these problems as they come. The stoic shrugs his shoulders and says, "What can you do?" It is fate. He talks about "taking it standing up"; he boasts that "he can take it on the chin."

We admire the man who has the courage to stand up and face life and say "I can take it." Recently a man who had gone through several very difficult business reverses said to me, "I am bigger than anything that can happen to me." Heroic and fine as this attitude is, it has its limitations. You can take it on the chin just so long and then your chin begins to get awfully sore. You can take it standing up just so long and then you begin to get awfully tired. After a while you must find some other solution to your problem. There is no joy, no victory, no achievement in the stoic answer. No game is ever won by a team which plays always on the defensive. Usually there must be another answer.

3. There is a better way. We need not leave the field in defeat. Those who say we do not need religion fail at this point. "What have we to do with Thee, Jesus of Nazareth?" When we face these problems of life we find that we have a great deal to do with Him.

In one of our American cities there is a social club which has about 400 members. The nature of the club would indicate that its members are not religious people. During the year 1932, twenty-nine of the members of this club took their own lives. They gave up. I happen to be the pastor of a church of more than eight hundred members. In the five years that I have been pastor only two members have taken their lives and one of them was at the time an inmate of a state institution. Apparently religion had something to do with the difference in these two groups. Modern psychologists do not agree on many things, but they agree that in order to maintain a sound mind, and live a happy

victorious life one must have stimulus and stability. This stability men desperately need these days. This stability is exactly the thing that religion gives to life.

There was a piece of marble lying on the scrap heap outside the city of Florence. Many artists looked at it and claimed that it was too long and too narrow. And then one day Michael Angelo looked at it. He had it carried to his studio and began to work on it. There it stands today, a priceless gem of art. Others said it was no good.

Many people have said that we do not need religion. "What have we to do with Thee, Jesus of Nazareth?" they sneer. See what he has done. Who ever heard of taking a crude rought bit of humanity like Peter, the fisherman, and making a great stalwart leader out of him? Who ever heard of taking a hated taxgatherer and making a gospel writer out of him? Who else could have taken an ordinary shoe-cobbler and made of him a great missionary statesman? Who would think of choosing a Negro boy whose mother was a slave and who did not even know his own father, and making of him the great leader of the Negro race? Countless lives have been made over by this Jesus of Nazareth. Religion helps us not to try to escape life, not to try to steel ourselves against life, not to suffer patiently and endure life. No. We are to take that difficulty and transform it into an opportunity. The letters E-V-I-L when turned around spell

L-I-V-E. That is exactly what Jesus helps us to do. He took a hated cross and made it a sign of triumph. He took death and turned it into resurrection.

Do we need religion? Those who say "what have we to do with Thee, Thou Jesus of Nazareth," are denying the facts. They are ignoring the great resources of life. They are missing the great companionship.

The Path In The Sky

The woods were dark, and the night was black,
And only an owl could see the track.
Yet the cheery driver made his way
Thru the great pine wood as if 'twere day.
I asked him, "How do you manage to see?"
The road and the forest is one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."
I looked above where the treetops tall
Rose from the road like an ebon wall
And lo, a beautiful starry lane
Wound as the road wound, and made it plain.

And since, when the path of my life is drear
And all is darkness and doubt and fear,
When the horrors of midnight are here below
And I see not a step of the way to go—
Then, oh then, I can look on high
And walk on the earth by the light in the sky.

SEVEN STEPS TOWARD BUILDING A CHURCH

By WILLIAM E. FOSTER, Architect, Cleveland, Ohio.

INNUMERABLE churches throughout the country are in urgent need of better buildings. Many existing buildings are so inadequate that they seriously hamper the work of their congregations. Many congregations have been talking about improvements for years, but in the meantime have failed to take the first step forward. This endless hesitation is not entirely the result of the depression. The building of a church seems like such a stupendous undertaking that congregations shrink from starting it, and put it off as long as possible. While there are many churches that cannot build at this time, there are many more that can build if they only knew how to go about it. Hesitation is largely psychological, and results from not knowing where to begin and what road to follow. When the goal is clearly in sight people will strive to reach it, and usually will do so long before anybody would have believed possible.

However no project can be successful without competent leadership. Some person must know what to do and how to do it. Nobody can lead wisely unless he knows the way.

There are seven steps along the path that leads to a finished church building. If they are taken in their proper order, there will be little if any difficulty or discord. It is the purpose of this article to discuss these seven steps for the benefit of churches that wish to build. By following them the way will be greatly shortened, and much needless delay will be avoided.

I

The first step is psychological. Every undertaking, no matter what its nature, has its beginning in the mind. People recognize that an improvement is needed and begin to talk about it. We all, at times, have visions of things as they should be. But our visions never become realities unless we are leaders, or unless some one capable of leadership inspires us to action by showing us how we can get what we want. The psychological period is the most critical period of the whole undertaking. A large number of people are interested in the building of every church. It is only natural that there should be a great deal of discussion and many different

opinions. They may be based upon personal likes or dislikes, which may be but matters of prejudice, and without justification. There are so many questions that can arise at this time that the discussions can become endless and yet lead nowhere. Without proper leadership at this time the difficulties may be exaggerated until they seem to be insurmountable, the congregation may become discouraged and divided against itself, and it may be necessary to drop the whole matter until conditions are more favorable. It is not the conditions that are at fault, it is lack of leadership.

When people have formed opinions, especially if they have expressed their opinions openly, they are very likely to cling to them and to defend them even though they may be wrong. That is human nature. When a man has formed an opinion to differ with him is to question his judgment. He may resent that. Only broad-minded men can listen to the other side of the argument without prejudice and with an open mind. Unfortunately such men are the exception. The wise thing to do is to prevent the formation of wrong opinions by finding out what the facts really are as soon as possible. If the facts are properly understood there will be few differences of opinion, and there will be little opportunity to exaggerate the difficulties. Failure to get the facts is the principal reason why so many churches spend years in fruitless discussion without getting anything accomplished, and why there is so much difference of opinion connected with most church buildings. It is of the utmost importance that this psychological period should be shortened as much as possible. Just as soon as the desirability of a new building has been recognized by the congregation it is time to take the second step. And it should be taken without delay.

II

The second step is to find out the facts, and by so doing to end all chance of doubt and uncertainty. For this work the congregation should appoint a committee to make an investigation and to formulate recommendations. This should be done even though it may be several years before the building can be started. This committee must have the help of an experienced church architect—an ordinary architect will not do, for he will lack the very knowledge that the committee should have—for this report must be based upon facts and not upon opinions. The committee should be authorized to employ an architect. The most usual, and at the same time one of the most unfortunate mistakes, that churches make is to postpone engaging an architect until the very last possible moment. They do not save one dollar by this delay, for the architect's fee will be the same no matter when he is engaged, and yet they are failing to take full advantage of a service that must be paid for sooner or later. This is most foolish. The cost of preliminary architectural service is only a small part of the total fee, and yet this service is of greatest value to the church during the early stages of the undertaking when ideas are being formed. Actually an architect's preliminary studies are the most valuable part of his service. They are his solution of the problem, and answer

every question about which there may be doubt. This part of the work requires the highest degree of skill and experience. It must be done by the architect himself. Naturally no architect will give away his most valuable service to any and all committees that want information. And yet the reluctance of churches, because of their lack of understanding, to engage their architect until the last moment forces many committees to seek free sketches and advice. Free sketches submitted by architects in the hope of getting a contract are worthless. In fact they are often deliberately misleading and so may be dangerous. It may take several months of study to arrive at the correct solution of a church problem. It should go without saying that no architect can afford to devote that much time to something for which he is not paid. Nor can he afford to gamble that much work in the hope of getting the contract. An architect can however draw a pretty picture and make a plan or two, in a few days, that will fool the average committee, and may possibly get him the contract. Getting the job is the only thing that interests such an architect. Naturally, as his employment depends upon the impression that his sketch will make upon the committee, he will make it as impressive as possible. And he will tell the committee only those things that he thinks they will wish to hear, rather than the things that they should know. He will promise anything to get the job. It is easy for some men to make promises. That is the reason that architects have such a bad reputation for exceeding their estimates of cost. There are architects that will deliberately understate the cost of a building, knowing that committees are looking for bargains, and then, when their name is on the dotted line, will disregard the impossible promises that they made in order to get the work. Reputable architects do not give free sketches or make impossible promises in order to get a job. The American Institute of Architects, to which most reputable architects belong, does not allow it. The N R A prohibits it. Committees should realize that they cannot get anything of real value for nothing.

Many people see no need of an architect until the money to build with has been raised. This is a case of getting the cart before the horse. There is very little use in trying to raise money unless the amount that will be needed is known. That cannot be determined until the size of the required building and its cost have been established. To do that requires the help of an architect. Every congregation has a minimum requirement. This minimum requirement determines the minimum size and cost of the building. Certainly it would be the height of folly to build less than the minimum requirement. It goes without saying that the committee will not allow the architect to exceed greatly the minimum requirements, for they will know that the congregation's resources are limited.

Oftentimes churches fix upon some arbitrary sum as the cost of their new building. That is purely a matter of guess work, and may be far from the actual truth. It is much wiser not to decide what a building shall cost until it is known how large it must be.

When the committee, with the aid of a church architect, has studied the whole problem, and has decided what should be done, they are ready to report to the congregation. Their report should deal with every phase of the undertaking, and should give the reasons for everything that has been done. There should be a completely worked out preliminary plan showing the best solution of the problem, from the com-

mittee's viewpoint. There must be an accurate estimate of costs, and there should be a plan whereby the money can be raised. Such a report will put an end to all doubt and uncertainty.

(The August issue will bring you the conclusion of the Seven concrete suggestions on Church Building.)

THE MESSAGE OF SPURGEON FOR TODAY

By the REV. CHARLES D. HOLLAND

THIS year Charles Haddon Spurgeon, is again being mentioned prominently, due to the 100th anniversary of his birth. It may be wholesome to enquire into the reasons back of his power.

Called to England's metropolis while still a youth and without college education, Mr. Spurgeon's rise to distinction was so rapid that within but a few short years he was preaching regularly to congregations averaging between five and ten thousand. This ministry he sustained for more than thirty-five years. At the same time he conducted the general supervision of many missions, a Pastors' College, which he founded and maintained, and the Stockwell Orphanage, which likewise was founded by him.

He also found time to prepare for publication many books—sermons, devotional readings, his expositions of the Psalms ("The Treasury of David"), his "Lectures to My Students," and several volumes of practical essays, or "Plain Talks."

But it was by his sermons that the influence of Mr. Spurgeon's ministry has been most widespread. These sermons have been read in all parts of the world, and many instances have been recorded of their extraordinary effectiveness. As Gospel homilies, they are of great value for devotional reading and are still considered models for study—alike for beauty and diction, clarity and cogency of thought, apt illustrations, and their fundamental and evangelical presentation of Biblical truth.

It is in some very simple and elemental facts about the man and that underlay his work that we are to find his secret.

First of all, Mr. Spurgeon was a man of great humility of spirit and self-effacement. At the Jubilee celebration in the Tabernacle church, on the occasion of his fiftieth birthday, when the appreciations, not only of his devoted congregation, but of virtually the whole Christian world were being laid before him, he said, "I feel very much like weeping . . . at the remembrance of all the good and gracious things that have been said to me this day. But let me say this for my speech: the blessing which I

have had here for many years must be entirely attributed to the grace of God and the working of God's Holy Spirit among us. Let that stand as a matter not only taken for granted, but as felt and distinctly recognized among us." He then added, "I hope, brethren, that none of you will say that I have kept back the glorious work of the Holy Spirit . . . I hope I have never preached without an entire dependence on the Holy Ghost. Our reliance upon prayer has been very conspicuous—at least, I think so. We have not begun, we have not continued, we have not ended anything without prayer . . . We have not prayed as we should, but still we have so prayed as to prevail; and we wish it to be on record that we owe our success as a church to the work of the Holy Spirit, principally through its leading us to pray."

A second characteristic of Mr. Spurgeon was a tireless industry. He once said, "I do think one of the worst sins a man can be guilty of in this world is to be idle," and the whole program of his life was governed by that conviction. Likewise, he accepted literally for his church the Scriptural pronouncements that "faith without works is dead." He declared, "Neither as a church have we been without a full conviction that if we are honest in our asking we must be earnest in acting. It is no use asking God to give us a blessing if we do not mean it; and if we mean it we shall use all the means appointed for the gaining of that boon; and that we have done."

2 There was an entire and uncompromising loyalty on his part to the Bible as the divinely revealed Word of God. "We believe," he said, "that when the Lord our God gave forth a revelation He knew His own mind, and that He expressed Himself in the best and wisest manner, and in terms that can be understood by those who are teachable and truthful. We therefore believe that no new revelation is needed, and that the idea of other light to come is practically unbelief in the light which now is, seeing the light of truth is one. We believe that though the Bible has been twisted and turned

about by sacrilegious hands, it is still the infallible revelation of God. It is a main part of our religion humbly to accept what God has revealed. Perhaps the highest form of adoration possible on this side the veil is the bowing of our entire mental and spiritual being before the revealed mind of God; the kneeling of the understanding in that sacred Presence whose glory causes angels to veil their faces. Let those who please worship science, reason, and their own clear judgment; it is ours to submit ourselves before the Lord our God."

Finally, he early adopted the policy to which he unswervingly adhered throughout his life—the policy that he would know nothing among any, "save Jesus Christ, and Him crucified."

When the great Metropolitan Tabernacle was built, he thus declared himself: "I think I shall scarcely attempt a sermon, but rather give a sort of declaration of the truths from which future sermons shall be made. I will give you bullion rather than coin; the block from the quarry, and not the statue from the chisel. It appears that the one subject from which men preached in the apostolic age was Jesus Christ. The tendency of man, if left alone, is continually to go further and further from God; and the church of God itself is no exception to the general rule. For the first few years during and after the apostolic era, Christ Jesus was preached; but gradually the church departed from the central point, and began rather to preach ceremonials and church offices than the person of their Lord. So has it been in these

modern times. We also have fallen into the same error—at least, to a degree; and have gone from preaching Christ to preaching doctrines about Christ; inferences which may be drawn from his life, or definitions which may be gathered from his discourses. We are not content to stand like angels in the sun; our fancies disturb our rest, and must needs fly on the sunbeams further and further from the glorious source of light. In the days of Paul it was not difficult at once, in one word, to give the sum and substance of the current theology. It was Christ Jesus . . . I would propose (and oh, may the Lord grant us grace to carry out that proposition, from which no Christian can dissent!)—I would propose that the subject of the ministry of this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of Jesus Christ. I am never ashamed to avow myself a Calvinist . . . I do not hesitate to take the name of Baptist . . . but if I am asked to say what is my creed, I think I must reply, 'It is Jesus Christ' . . . who is the sum and substance of the gospel, who is in Himself all theology, the incarnation of every precious truth, the all-glorious personal embodiment of the way, the truth, and the life."

Christian ministers and churches today are longing for a great spiritual awakening to come to all people. Do not the life of Spurgeon, and the principles by which his work was empowered, point out the way by which, more than any other, this end may be realized?

The Expositor is a medium for the exchange of ideas among ministers of all denominations.

FOR CHOIR AND CONSOLE - - JULY

PRELUDE

A Summer Day	Kinder
Idyl	Ludebuehl
Berceuse	Delbruck
A Sea Song	MacDowell
A Memory	Armstrong
Verset in F Minor	Franck
Goin' Home	Dvorak
Traumeri	Schumann
Piere Notre Dame	Boellmann
Holy! Holy! Holy!	Burnapp

ANTHEM

The God of Abram Praise	Shelley
I Will Feed My Flock	Simper
I Will Dwell In The House	Eville
Ye That Stand In The Home	Spinney
If Ye Love Me	C. Simper
O Lord Most Holy	Franck
Holy Art Thou	Handel
God Who At Sundry Times	Stewart
All Hail The Power	Galbraith
Saviour Like a Shepherd	Neidlinger

OFFERTORY

Two Angels	Whiting
Berceuse in C	Kinder
In A Monastery Garden	Ketelby
Rimembranza	York
Pastorale	MacDowell
Magnificat	Ashford
Andantino in B Flat	Lowder
Hymn Of The Nuns	Lefebure-Vely
Exsultemus	Kinder
Romance	Zitterblatt

POSTLUDE

Paen Heroique	Diggle
Finale in B Flat	Maxon
Grand Choeur	Chauve
Allegro	Mendelssohn
Postlude in D Minor	Silver
Festal March	Kroeger
Allegro Moderato	W. Faulke
Gloria	Andre
March Romaine	Gounod
Rigaudon	Campra

The Editor's Columns

Out Of The Desert

OUT of Idaho's sunburnt sands they came to attend the sessions of the General Assembly. Before returning west, they came up to say, with that warmth of cordiality and friendliness that so characterizes the land from which they hail, a "howdy."

Where the hours went which silently and speedily slipped out behind us as we gripped souls in friendly intercourse, I shall never know nor am I concerned. It suffices to know that in their going they showered blessing upon us.

Nor shall I ever forget the picture of him, sitting there in the chair by my magazine shelves, quietly speaking of his labors, of his joys, of his realizations. Among other things, he said,

"There we are, out there in the desert, practically alone with no neighboring soul which sees as we see, thinks as we think, or believes as we believe. Yet we are not isolated, for once a month, Mr. Ramsey, upwards of a dozen men with whom we do see, eye to eye and with whom we do respond, heart to heart, come into my study and quietly sit down and talk over with me, those very things in which I am interested, in which I am active, concerning the more important things of the spirit. Very often these same men enter our dining room and sit with us about our table and with us discuss the problems with which we are faced. And they never fail to leave words of help and encouragement and guidance. Those regular monthly visitors, Mr. Ramsey, you may be interested to know, come to us in the pages of your magazine, the *Expositor*, to help us."

And some hold the publishing business, especially in the field of the religious publications, does not pay. I'll warrant that few editors in our field or any other ever re-

ceived greater recompense for his labors without the slightest suggestion of solicitation.

After all there is no joy that can come this side of the last tomorrow, that even approximates the joy of knowing that efforts are not only appreciated, but that they are effective in achieving that very end toward which one has been striving. That joy has been mine in my work. I pray that it may be yours in your labors for the Kingdom.

JmR

So What?

SOME YEARS BACK I wrote, in these columns, of one "Sunshine Joe." Since I wrote, the clouds have hovered heavily over that same Joe. Storms have raged which have thrown him about threatening to engulf him. Yet through the years he has come up again, the sun shines.

Now he sends me the copy of a letter from which I quote.

"I am reminded of a small sign I once saw which was merely the word 'THIRD' very neatly framed and hanging in a most conspicuous place in a man's office. Upon inquiry as to its significance I was told that the man's rule of life was GOD, first; OTHERS, second; SELF, third."

Sunshine Joe appends to the bottom of the sheet these words, "This college man does manual labor in a factory from 3 to 11 P.M. each day in order to keep the wolf from his door and looks after his sales agency up to 3 o'clock. Not exactly a bed of roses but look at the letter he can write. Almost entitled to your editorial about me."

Entitled to an editorial, alright, Joe, but not yours. That one still stands. Certainly to one of his own. Not an editorial either, but just a line to the effect that many, in-

cluding myself, should be shamed by the heart of the man, and his sign "THIRD" has something for me and for those to whom these lines will go, for Joe, after all, most of us, even in professions where it should not be, are "First" rather than "Third."

Our grief today rests, fundamentally and primarily, upon the self-centered fact that man, regardless of color or creed, rather universally has as his neatly framed sign, "FIRST" instead of "THIRD."

QmR

Wiser In Their Generation

THE Press reports that after an unhappy incident or two, which seemed to necessitate some authoritative action, Police Chief Ahlstrom of the Waukegan, Illinois, force posted a notice to the effect that "In the future no gun cleaning will be permitted in the front office of this police station," and added, "If you want to shoot yourself, go into the back room to do it."

All of which, coupled with a not uncommon practice in the Church leads to a reiteration of the pregnant assertion of the inspired physician, "for the sons of this world are in their own generation wiser than the sons of light."

At least they know what has hit them when momentarily unconcerned about calibre or aim.

QmR

They Still Seek

MAYBE it is nothing more than mere coincidence. Then again it may be cause and effect. So long as there is the possibility of it being the latter, it at least merits our consideration in a day when we frequently meet the necessity of answering the question, "Well, why should I go to church?"

Some few years back a committee on education in England undertook the education of the children of nomadic gypsy tribes. Out of the original forty children gathered together for the experiment there were only four who could either read or write. The group was given instruction in the "three R's" plus basketry, woodworking, rug-making, etc.

They were apt pupils, eager for knowledge, and they learned rapidly. Now the gypsies are leaving their rude shelters and spasmodic perambulations and settling down to live within reach of the educational opportunities offered their children.

When we finally come to understand that the thirsty seek once only at the dry well then and not until then are we likely to see our parish board with the *bread and the water of life*.

QmR

This issue of The Expositor may contain suggestion for you worth more than the cost of a year's subscription.

FROM MY READING

The tax-burdened people no longer had their imagination fired by a great and wise man. They saw taxes instead of the temple.

The biblical record is heavily loaded on the side of the Progressive Independents.

Isaiah seems to have been the first man in recorded history to meditate long and deeply about international relationships.

The ultimate justice and peace as visioned by Isaiah have not yet been realized.

The typical farmer on mortgaged land, however, sees things in almost exactly the same way as Amos.

The outstanding characteristic of the prophets which is lacking today is that intensity of conviction which enabled them to say, "Thus saith the Lord." Frankly I see no reason why there should not emerge today men who are modern

equivalents of the prophets of old.

The stage is being set for a social battle astonishingly similar to that which raged in Judah and Israel from the time of Solomon until Judah went into captivity.

We will need men who are willing to think more fervently and vigorously than most of our leaders have hitherto.

Behind the material there is something so supremely worthwhile which guides us in our handling of material things.

Against the background of their day, the prophets were perhaps as significant as the prophets.

Once prejudices are born, people tend to cherish them long after the need for them has passed away.

The causes which led to the Civil War were

superficial phenomena compared with those which produced the Reformation.

Many of those most eager to become Protestants were those who were chiefly thinking of devising some scheme to get out of paying so much money to Rome.

It is also interesting to speculate as to the extent to which the German people's response today to a central authority may be due to Luther's attitude toward the peasants and toward the temporal authority of his time.

Any powerful intellect which questioned the logical edifice which Calvin had built merited destruction because Calvin felt that he himself had been predestined to carry out the Lord's will.

All men are equally obligated to do the Lord's work and every man can do it in his own particular vocation.

I am Calvinistic enough to believe that it may have been a part of divine Providence to permit Calvinism to triumph because it had in it more driving power to conquer the New World rapidly than would have been the case with a gentler, more humane faith.

Is it possible that the world is finally ready for the realization of the teachings of Jesus, the appreciation of the Sermon on the Mount, the bringing of the kingdom of heaven to earth?

The idea of unity in diversity has truly run through our national life like a prophetic thread.

While admittedly there has been little true Christianity in the world during the past five hundred years, yet it would seem that a follower of Christ least of all should recognize nationalism as the commander of his spiritual self.

The great religions of the world have for the most part abdicated during the past fifty years and perhaps even for much longer than that.

No truly fruitful effort has been made to bring the kingdom of heaven to earth in terms of social justice.

Capitalism is a rather natural outgrowth of Protestantism and I would go farther in saying that socialism, communism and fascism are in turn rather natural developments from capitalism.

The truly dismaying thing, of course, is the lukewarmness, the wishy-washy goody-goodness, the infantile irrelevancy of the Church itself.

They want their children to go to Sunday school and learn the Ten Commandments and the salient facts of the Bible, but they themselves are convinced of the fundamental truth of evolution, the struggle for existence and *laissez-faire*, dog-eat-dog economics. They have to "get" if they are not to be "gotten."

In the invention of mechanical machinery (as over against the social machine) the engineers do not immediately get mad and call people names in case something doesn't pan out quite as they expected.

At the present time they are so suspicious of

each other, so certain that the other fellow is chiseling at their expense, that we in Washington tend all too easily to gain the impression that the people of the United States are packs of ravening wolves determined to drag each other down.

We can say that from the hard-headed material point of view the Sermon on the Mount is practical provided our hearts are truly permeated with the doctrine of Jesus.

The thing which gives me a feeling of poetic sadness is the reference to the failure of desire. The world is one world.

Earnestness of the depth I have in mind can come only from such a contact with inner and outer reality that it produces a state of mind which can say in all honesty, "Thus saith the Lord."

I am convinced that we are approaching the time of establishing spiritual allegiances on a much broader basis than hitherto.

It is my faith that the origin and destiny of this country have more in common with the ultimate catholicity of world religious purpose than most of us have been willing to admit.

I realize that religious organizations have a certain usefulness in perpetuating vital traditions even though they may resemble shells, and I recognize in some of these shells out of the past a lovely odor of sanctity before which I personally can bow in real reverence, yet I also know that there are many of this generation who are repelled by the names and forms of the past and who at the same time have genuine reverence for the life within.

Is there no universal solvent by means of which genuinely devout and intelligent Catholics, genuinely devout and intelligent Protestants, sincere and earnest humanists and all other well wishers of the richer life can feel kindly toward each other within certain bonds of the spirit?

I cannot but feel that the destiny of the world is toward a far greater unity than that which we now enjoy.

The children of our leading families have accepted as a matter of course an attitude toward the universe and toward their fellow man which is based on pseudo-economics, pseudo-science and pseudo-religion.

Enduring social transformation is impossible without changed human hearts.

We look at all this and ask what mainspring inside of us is broken, and where can we get a new mainspring to drive us forward.

I want to see whole realms of being kept out of the sphere of economics and business.

Business men operating as individuals on the animal plane can destroy us no matter how great our scientific discoveries.

We need a "heart trust" even more than we need a "brain trust."

It is time to hold aloft a compelling ideal which will appeal to all nations alike.—J.M.R.—From "STATESMANSHIP AND RELIGION," by Henry A. Wallace, Round Table Press.

"Every man owes some of his time to the upbuilding of the profession to which he belongs."—Theodore Roosevelt.

CHURCH METHODS

Citizenship—Sunday School Attendance—Revivals—Forum Topics

Vacation Preachers—Church Picnics—Visitors

TRANSIENTS

Expositor readers are especially interested in the transient problem, since the minister is usually the first to be approached for relief. Reliable statistics on the Transient Problem from a Federal aspect may be secured from J. C. Wright, Assistant Commissioner for Vocational Education, Dept. of Interior, Washington.

INDEPENDENCE DAY

Independence Day in the United States and Dominion Day in Canada are celebrated almost simultaneously. They recall to us each year the blessings and the responsibilities of free government. There is an unfortunate tendency to let such a special day become merely another holiday in which we give ourselves wholly to pleasure, with little or no thought of the things for which the day is supposed to stand.

Liberty is a solemn thing. Self-government is a serious thing. They who would be free must rule themselves. Not every people is capable of self-government, any more than every child is deserving of the right to do as he pleases. There must be knowledge, there must be experience, there must be willingness to assume responsibility, there must be regard for the rights, the welfare, and the happiness of others. No child has a right to complete self-direction until he has arrived at these attainments. No man is worthy to be a citizen of a self-directing government until he has acquired these qualities.

These necessary qualifications for right living and for good citizenship are outstanding Christian virtues. It would be foolish to assume that one could not be a safe neighbor nor a good citizen without first being a Christian. It would be equally foolish not to recognize that the more truly Christian a man is the better neighbor he will be and the more trustworthy citizen he will become. Much may be said on these special days about patriotism. They will do most for patriotism, however, who do most to inculcate the ideals and to establish the principles of the kingdom of God in both personal and national life.

—J. Sherman Wallace.

SUNDAY SCHOOL AND CHURCH ATTENDANCE

Dr. William F. Rothenburger, Pastor of Third

Christian Church, Indianapolis, writes: "As a student of churches you will be glad to know that we had 4,161 in our Church School on Easter morning, over 1,300 at communion service and over 6,000 at all the services of the day. I repudiate therefore any statement to the effect that the church is not catching the ears of people."

HOW TO SECURE REVIVAL ATTENDANCE

Judging from my own experience, I do not believe that it is usually necessary to have a professional evangelist to manufacture fairly good crowds at revival services. Rarely have I or the official board of the church employed such a one, yet I have seldom failed to carry on two, three, or more weeks of (what is generally considered) interesting, successful meetings.

For one thing, I often plan the program of the contemplated campaign a month or a little longer in advance. In this connection, cottage prayer meetings in the different homes are arranged, some night each week up to that period—taking the form of free, informal gatherings for prayer, testimony, meditation, discussion and heart searching. These in themselves have often served as an advertisement and an enlistment of attendants for the approaching services. Then, too, many times professing Christians have been "warmed up," so to speak, and unsaved people who do not attend church have been brought to conviction and repentance in them, especially when they have been conducted in their own homes.

As to the preaching during the period of the special services, I ordinarily depend each evening upon the near-by pastors whom I know to be or who have the reputation of being quite evangelistic in their sermons and methods. In addition to their help, I line up as much attractive musical talent as possible from the outside for each night along with any local ability that my church may have on hand. Furthermore, "delegation nights," consisting of groups of people from neighboring communities—sometimes supplemented by "family," "Sunday school," "young people," or similar representations—are usually planned. Occasionally I have had as many as four or five delegations present in a single service. They scarcely ever fail

to appear and they often present an attendance beyond expectation. And so, unless the night should be unusually stormy, a fair congregation is assured. Special mention is always given to each delegation, calling upon the members of the same to rise to their feet and commenting upon their splendid interest and attendance. Such a program—including the names of the speakers for the different nights, the nature of the musical talent to be presented, and the group visitations—is either printed or multi-graphed attractively on cards or sheets of paper and then previously distributed throughout the entire neighborhood even to the extent of mailing them to people who otherwise would not be accessible. On top of this, the cooperation of any local newspapers is secured by way of publishing as much of what has been arranged as space will permit.

Another feature that has proved of interest is the suggested reading of one or more chapters each day during the meetings from a book of the Bible—Acts, being a good one—and then publicly inquiring through the uplifted hands as to the number read; having some young member of the choir with pencil and paper to keep a record of the public reports and present the total amount read. This not only serves to recruit readers of Scripture—perhaps for the first time in some cases—but their interest in the matter often prompts them to be present in order to make their statements and help exceed the record of the previous evening.

A program and arrangement similar to that described were carried out on my present charge over a year ago. Such were the results in interest, attendance, and conversions that my local preacher, close to 80 years of age, who had lived in that neighborhood nearly all his life, remarked: "Brother, I haven't seen the equal of these revival meetings in our church for thirty years." Of course, I fully realize that the plans suggested are in themselves the human part of an evangelistic effort; that they must be reinforced by much prayer and dependence upon the Holy Spirit; but my impression is that if the average pastor will take the time and trouble to put forth the best plan and preparation of which he is capable, under the circumstances peculiar to his field, he will ordinarily have as good crowds and results as through the leadership of a professional evangelist—perhaps even the most spectacular.

—Arthur I. Ross, Pastor, Imlaystown, N. J.

A REVIEW BIBLE STUDY OF THE HOLY SPIRIT

This outline is submitted by the Rev. Gordon W. Mattice, Westminster Church, Rochester, N. Y., as used in connection with observance of Pentecost this year. A sermon on "The Holy Spirit" by Dr. Mattice will appear in The Minister's Annual, Vol. 7 (1935).

THE HOLY SPIRIT

I. His personality—Third person of the Trinity, John 14:16, 17, 26; 16:8, 13, 14.

II. His coming—Sent by Christ, John 15:26. In response to prayer, John 14:16.

III. Time of Coming—Day of Pentecost, Acts 2:1-4. When repentent, Acts 2:38.

IV. The work of the Spirit.

- 1. To witness of Christ, John 15:26, Romans 8:16.
- 2. To convict the world of sin, of righteousness, of judgment, John 16:7-11.
- 3. To indwell, John 7:37-39, 1 Cor. 6:19, Ezek. 36:27.
- 4. To empower, Acts 1:8, Romans 8:2.
- 5. To comfort, John 14:16.
- 6. To lead, teach, guide, direct, John 14:26; Rom. 8:14, Acts 13:2; 16:6.
- 7. To regenerate, Titus 3:5, John 3:3-5.
- 8. To seal with assurance of salvation, Eph. 1:13, 14; 1 John 4:13.
- 9. To produce fruit, Gal. 5:22, 23.
- 10. To anoint, 1 John 2:27, Acts 10:38.

V. Why Christians Should be Filled with the Holy Spirit.

- 1. A spiritual birthright, Acts 2:38, 39.
- 2. To overcome temptation, Luke 4:1; Gal. 5:16.
- 3. For the enduement of power for service, Acts 1:8.
- 4. It is commanded, Eph. 5:18.

VI. Some Results of Being Filled with the Holy Spirit. (Note section IV above.)

- 1. Will be occupied with spiritual matters, Eph. 5:19.
- 2. Will be led by the Spirit of God, Rom. 8:14.
- 3. Will produce the fruit of the Spirit, Gal. 5:22.

VII. Some Ways of Receiving the Filling of the Holy Spirit.

- 1. Through faith in Christ, Acts 2:38, 41, 42.
- 2. Through prayer, Luke 11:13.
- 3. Through obedience, Acts 5:32.
- 4. Through waiting on God, Luke 24:49.

VIII. Offences against the Holy Spirit.

- 1. Resisting the Spirit, Acts 7:51; 6:10.
- 2. Blaspheming the Spirit, Matt. 12:31, 32.
- 3. Grieving the Spirit, Eph. 4:30, 31; Isa. 63:10.
- 4. Lying to the Holy Spirit, Acts 5:3, 4.
- 5. Quenching the Spirit, 1 Thess. 5:19.

Helpful Books for Preparation:

The Holy Spirit, Raymond Calkins.
The Christ of Every Road, E. Stanley Jones.
Ancient Fires on Modern Altars, Bishop Leonard.
Great Doctrines of the Bible, Williams Evans.
Outline of Christian Theology, William N. Clarke.

FORUM TOPICS

These Topics were used by the Riverside Christian Church, Wichita, Kansas, and are offered to you by the Rev. J. Allan Watson:

- 1. The Olympics and International Good Will.
- 2. The Orient in Present Day Civilization.
- 3. The Responsibility of the Church to the Community.
- 4. Modern Education Relating Itself to Modern Trends.
- 5. Cross Currents in European Capitals.

6. Debt Reparations.
7. What is there that Binds Society Together that is not Law.
8. Christianity as it Applies to Modern Day Problems.
9. Does Modern Civilization need Christianity?

Rev. Watson submits to members of the congregation the subject of the sermon for the coming Sunday morning and evening service, and requests suggestions on Scripture texts and hymns, and the names of magazines or other sources for illustrations to build up the subject. This is a unique method for encouraging the active participation of members. Can you imagine a person remaining away from the service, after having suggested a text for the sermon, or submitted an apt illustration?

MYSTERY STORIES

A series of four Sunday evening sermons is announced as *Mystery Stories* by the Rev. Robert C. Carlson, Roslyn M. E. Church, Roslyn Heights, N. Y. The individual subjects are:

- "The Gate Keeper's Secret." Text, Gen. 3:24.
- "The Farmer Who Lied." Text, Gen. 4:9.
- "The Misplaced Timbers." Gen. 6:22. (People laughed at the timbers placed by Noah at God's command.) They laugh at spiritual activities now. Belief in God, prayer, worship, etc. are misplaced timbers to many.
- "The Useless Brick." Gen. 11:4. We worship God in spirit and in truth. The highest brick is useless so far as closeness to God is concerned.

RECOGNITION FEATURE SERVICE

The beautiful Recognition service planned each year by The Rev. J. E. Pritchard, pastor of the Methodist Protestant Church, Asheboro, N. C., for the graduates of various schools should be copied by ministers everywhere. Graduates from all types of schools are invited, colleges, high schools, grade schools, etc. as well as winners of special honors in contests or grades. Other local congregations are invited to this service, so the graduate guests may attend in a body. The complete list of honor guests is read during the service, and each guest rises as the name is read and remains standing during the special prayer offered.

In sending this suggestion to you, Rev. Pritchard says, "For a number of years I read The Expositor but some months ago decided to substitute another publication for it. However, I have come to the conclusion that The Expositor is better than the other."

MODERN PREACHING

"During the 12 years that I have been serving the cause of national missions, I have heard three definite criticisms of modern preaching," says John McDowell, D. D.

1. Modern preaching lacks creative thinking.
2. Modern preaching lacks commanding authority.
3. Modern preaching lacks a contagious passion.

VACATION PREACHERS

A full and friendly introduction of the guest or vacation preacher to your congregation through your local paper as well as your church bulletin will help to bring out a capacity audience and insure co-operation in emergency programs during the pastor's absence. If it is possible for you to broadcast the sermon topics before your departure the guest preacher will be assured an active response.

ATTENDANCE IDEA

Rev. Chas. H. Kopp, Atlanta, Ga., writes: "The church's presence is taken for granted, and the usual thought is, *Can anything be meritorious when it is free?* To counteract this idea, I had the following card printed and distributed, in connection with a special sermon on John 21:22, *What does that matter to thee? Follow thou Me.*"

"MIND YOUR OWN BUSINESS"

Why?—You'll learn

Where?—The Baptist Church.

When?—Sunday evening, May 5, 8 o'clock.

Admit One

CHURCHES AS FIRETRAPS

T. Alfred Fleming of the National Board of Fire Underwriters says in a syndicated article, "Some day the people of this country may be horrified by a church fire as disastrous as those of theatres or public schools in which thousands of lives are lost." Some of the statistics presented are startling. We are told that 76% of the church fires of known origin are due to causes which can be corrected. 93% of the fires began while the building was unoccupied and 74% of the fires were discovered by a passerby.

Tabulated Statistics

- 28% of the fires traced to furnace defects.
- 27% of the money lost traced to furnace defects.
- 24% of the fires and 7% of the losses due to defective wiring.
- 17% of the fires and 9% of the losses due to defective chimneys.
- 10% of the fires and 16% of the losses due to lightning.

Why not have the furnaces, wiring, chimneys, etc. inspected now and the danger removed. Surely the remedy will cost less than the catastrophe of a fire, and you will have the added satisfaction of providing work for some worthy individual in your community, along with your great saving in cost.

LIVE MEMBERS

An idea worth trying is passed along by a live Indiana preacher. The congregation numbers 350 members, and a receptacle in the chancel

holds the same number of small candles. The ushers are instructed to count carefully the number of persons who attend any service. During the prelude, one of the ushers steps to the chancel and lights the number of candles to correspond with the number of people present. The "mission of the lighted candles and their significance" is carefully explained in a church letter or bulletin.

The idea has worked a miracle in the attendance. No healthy-minded, red-blooded person will allow the light representing him to remain "dead" if it is possible to have it lighted by his presence. Why not try it! The same idea can be worked out with small electric bulbs.

HOME COMING SERVICE

Pastors interested in a special "Home Coming Service" in which the young people may take part may secure a mimeographed copy by sending 10c postage to The Expositor, 815 Caxton Building, Cleveland. The service is too long to publish in this department.

WAR, AND ITS MEANING

Editorials and Comments on War, Manufacture of Munitions, etc. may be secured from the Morehouse Publishing Company, Milwaukee. Send a postal card to the Morehouse Pub. Co. for instructions to have your name placed on the mailing list for these editorials.

TEN COMMANDMENTS FOR THE SUNDAY SCHOOL TEACHER

1. Start preparation of the lesson on Monday.
 2. Get the aim of the lesson clear.
 3. Read the story carefully.
 4. Study the background. (Know the setting).
 5. Think about the Scholars.
 6. Write out the lesson.
 7. Let the lesson grip you first.
 8. Pray about it, and seek the help of the Holy Spirit.
 9. Deliver the lesson effectively.
 10. Spend time in review before going to class.
- From the *New Chronicle*, by the Rev. Geo. Fairfoot.

CHURCH PICNICS

Picnics are always popular, and provide a source of comradeship and enjoyment not possible through indoor gatherings. Let us remember, however, that the picnic requiring endless preparation of food is a hardship to the mothers of the families. Why not suggest that the women get together and decide upon a definite menu, each selecting **one** definite thing to supply. If each family cares for its own dishes, drinking cups, etc., and the food decided upon is spread upon common picnic tables, the mothers will have some chance to survive the picnic. If the plan is simple, the picnic may be repeated every few weeks, or even every week.

PLENTY OF CONSTRUCTION STILL GOING ON

If you have been planning to build or remodel this spring and summer, don't delay merely because of all the depression talk you hear. Plenty of building is still going on.

There are people in your membership who will welcome the suggestion of Memorials in the form of windows, office equipment, organs, altar service, communion service. Equipment is less expensive at present than it has been for years prior to the depression.

Some members in your church will be responsive to the suggestion of making provisions in their wills for special equipment. We have recently seen a church bulletin containing a model will, suggesting to members that they remember the needs of their church when making their wills.

"DAISY DAY" IN THE SUNDAY SCHOOL

The 18th St. Methodist Weekly, New York City, reports a plan for an interesting display of daisies at a Children's Service. This plan is adaptable to any community at this time of year when flowers are abundant. Other flowers may be chosen, if they are more plentiful. Secure the promise of some well-to-do member to donate to the offering the sum of money equal to the number of blooms the children supply for the service. This suggestion may be printed in your bulletin announcing the plan. Do not suggest a small sum, an ample sum is easier to secure, as this will appeal to the imagination of the children as well as the older people. A merchant may be interested, if the blooms are sent to some hospital of children's home in his name.

THE GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

- The summer clothes.
- The winter clothes.
- The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

- A good reputation.
- A man's business.
- A man's friends.
- A happy look on children's faces.
- A prosperous man to a pauper's grave.
- A man from respectable society to the penitentiary.

A man from the highway of heaven to the road to hell.—*The Gideon*.

DISCUSSION TOPICS

"What Happens When I Die."

"What Happens When my Income Stops."

"What Happens When Members Decide to Tithe."

"What Happens When I Criticize instead of Working."

EXTEND A WELCOME

A man and his wife came to First Church one Sunday morning with sick and heavy heart. They were strangers in the city. They had come to us because they had heard First Church well spoken of and they were truly heart-sore and in need of friends.

They sat beside another man and his wife—both members of First Church. The service opened, continued, and closed but there was no word of welcome to the strangers. They went away with a heavy heart for they were as much in need of friendliness as of a sermon.

When the First Church man and his wife reach their home the good woman inquired of her husband, "Who were those people who sat next to us at Church this morning?" To this the

husband replied, "I do not know. There are so many strange faces in the membership that I can't keep track of them. Maybe they were members who have been in the church longer than we have." All of which might have been so.

But a kindly word of greeting would have revealed the truth.

Just a bit of friendliness that morning would have won a splendid family to the church. It would have cost such little effort to have extended a glad hand and a cordial smile. And a troubled couple would have been grateful and Christ would have added His blessing on the dinners at two homes. One family would have had the satisfaction of knowing that they had made some other of God's people welcome in God's house. Another family would have had a sermon and a happy reception for their morning's effort.

Both couples were good folk. Both wanted to do the right thing. Both were timid and uncertain. Both missed a blessing because the evangelism of hospitality was not exercised.

—First M. E. Herald, Los Angeles.

DRAMA and PAGEANTRY

IN YOUR HANDS

(In preparation for the vacation season)

Scene: The Pastor's Study.

Characters: Miss Porter, a young woman of the congregation, society type.

Rev. Miles, Pastor of the Congregation.

James Turner, a young man of 30, business type.

Mary White, Pastor's secretary.

(Pastor seated at study desk, secretary at her desk, both at work. Enter Miss Porter, carrying expensive bag, marked plainly, "My Religion.")

Miss Porter: "How do you do, Rev. Miles. (extends hand). Mother and I are just too busy for words, a thousand things to attend to, running here, running there . . ."

Rev. Miles: "We are glad to have you take time to call here, Miss Porter, in spite of your full program. Will you put down your bag, it must be heavy." (Offers to take bag).

Miss Porter: "No, it is not heavy at all, you see . . . that . . . that's . . . really why I came, Rev. Miles. This is just . . . My Religion . . . in this bag, and I thought maybe you wouldn't mind taking care of it for me . . . (hesitates anxiously) . . . while I am away on my vacation. You see, I can't very well take it with me, and I just can't worry about it while I am away. (Anxiously) You won't mind, will you, because I might want it when I return? I . . . I thought . . . since you must have the care of many others, mine wouldn't add so much to your program. (Hesitates, when pastor does not answer, and retires towards door). I'm sorry, may-

be I should not have come, maybe it was indelicate of me to expect you to do this for my vacation, since I know you are not to have one. Mother said only this morning that your salary was some months behind, and that you had helped so many families without income that you cannot afford a vacation this year."

Rev. Miles: "Sit down, my child. You have talked rather breathlessly since you came in, and I am not sure that I understand all you have said." (Miss Porter sits but holds bag in her hand). "There, that is better. Now tell me what you want me to do for you, and I will be only too glad to help you in any way I can. You, and the members of your family are very precious to me, and I shall enjoy hearing about your vacation plans."

Miss Porter: "Well, Mother and I have booked passage to Europe . . ." ("Enter James Turner, carrying a package of small posters, bearing these words, "My reputation is in your hands.")

Rev. Miles: "Come in, Jim. You know Miss Porter, I am sure."

James Turner: "Thanks, Dr. Miles. Glad to know you, Miss Porter. I have seen you at some of the doings, but never had the pleasure of meeting you. Now, if you'll excuse me, I just want to show these posters to Miss White." (Moves towards Miss White's desk, who shows sincere interest.)

Rev. Miles: "How about showing them to all of us? Miss White has told me about the poster job you had secured, and I know I should like to follow up the plan to see how it works."

James Turner: "Of course, Dr. Miles. I'm glad

to show them. I think it's a wonderful idea. (*Exhibits posters*). You know, while I was making these, I thought it might be a great thing to have some of these for our members to put on their desks, in their kitchens, or any place in their work rooms. What do you think? Of course, we would explain that the 'My' stands for 'God' to our members."

Miss Porter: "My reputation is in your hands. What does it mean, and what are they for, Mr. Turner? You seem so interested in them, there must be more to the plan than I can gather from this."

James Turner: "That's right, Miss Porter, there's a great deal to it, in fact, the difference between success and failure of a large chain of hotels."

Miss Porter: "Hotels? This is intriguing, but it's beyond me."

James Turner: "It is really very simple, Miss Porter, but worth more than the average idea. You see, the manager of the hotel system had a hard time to get the individual employee in the system to see how important it is that each little job is done well, and that good will is lost everytime a job is done in a slipshod or indifferent way. They have a training school, but the employees forget when they leave the training school. So, the manager got the idea of making these little cards, one for each person who works for him, no matter in what capacity. Everytime the clerk looks up, (*hold up poster before him*) bang, right in his face, speaks this poster, 'My reputation is in your hands' and he realizes that he is acting in the place of the manager and that he must do his level best."

Rev. Miles: "One for each employee? Will they keep them before them?"

James Turner: "You bet they will, Rev. Miles. If they don't they get fired, because they will not be doing their best. The manager has tried it out long enough to know the results. That's why I have this job of making them. I have about a hundred and fifty here, and that is only a part of them."

Rev. Miles: "About a hundred and fifty? I . . . I was just thinking, that is about the number of women in our Missionary Society. I wonder what would happen, if we could get this idea across to them and have them put up such a

poster in each one of their kitchens, or above their dressing tables."

James Turner: "Great, there are about two hundred men on the list of the Brotherhood. Suppose I commission myself to make a card for each one of them? We could have a special service in a few weeks and present the cards, explaining what they are for, and where we got the idea."

Rev. Miles: "Ye are my witnesses, saith Jehovah."

Miss White: "I want to take part in the plan, so we can get the cards out before so many of our people go on their vacations. Will you give your approval, Rev. Miles?"

Rev. Miles: "I can hardly conceive of the good such a plan might do just now, when so many of our finest people are going out from their homes and offices. Let us get to work on the plan at once. I will pay for the paper myself, so we can get them out at once. Make them small enough so they can be put into the summer automobile, or packed in a bag. When we present them, we'll get a promise from every member to keep the card in sight during their vacation stay. We have all been talking, now, what do you think, Miss Porter? Will you accept the first card, and keep it with you during your ocean voyage, and in the hotels and summer places where you go?"

Miss Porter: "I'll be game, and promise without consideration. I'll take one for Mother, too, and I'll just take this bag home with me again."

Rev. Miles: "You haven't yet told me about the bag, Miss Porter. We've all been so interested in Mr. Turner's idea. Can't I help you with the bag?"

Miss Porter: "No, Dr. Miles. I'll just keep it with me. The card I promised to take with me wouldn't do much good if I left this." (*Exhibits bag, so all may see.*) "I'll be on my way now, but I'll surely be back tomorrow for the posters for both of us. By the way, make the 'My' in capital letters, so I can remember that this pronoun stands for God. Better still, put the word GOD in parenthesis right after the pronoun then we'll be sure to remember constantly. Good by." (*Exits.*)

Quartette at side of platform sing, "Lead kindly light."

ILLUSTRATIONS

By the REV. WILLIAM J. HART, D. D.

The Horizons of God.

Psa. 8:3. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained."

A few months ago we visited the wonderful Planetarium in Chicago. Twenty-four hours passed in review in four minutes. We saw the sun rise and set, and the moon come up and go down, attended by all the starry host, and again the "heavens declared the glory of God" in a

new way. When we go out-of-doors on some of our Northern winter nights, the planets seem so wondrously large and brilliant in their glory, they lead us to paraphrase the Psalmist's words with Robert Grant and sing,

"Thy starry firmament on high,
And all the glories of the sky,
Yet shine not to Thy praise, O Lord,
So brightly as Thy written Word."

—Dr. S. G. Ayres in *The Christian Advocate*.

Beauty Behind the Scenes.

Isa. 61:3. "Trees of righteousness, the planting of the Lord, that he might be glorified."

In my front yard stands a sturdy oak, now adorned by a profusion of the beautiful blossoms of a morning glory that has climbed high among its branches.

As the oak, so have the hardships and fortitude of our ancestors made possible the culture of today. As the oak are the missionaries who sacrificed their lives that truth and beauty may blossom where all was ignorance and degradation. As the oak are the parents who patiently toil that their children may have opportunities they never had. As the oak are all who with brain or brawn labor that good may result.

Not less the oak that throughout many years has braved the storms and now upholds those lovely flowers to our view. Thank God for the oak!

—John M. Richards in the *Home Visitor*.

From Farmhouse to Apartment.

Luke 10:29. "And who is my neighbor?"

I was born on a farm in the hills of New York State. Our houses were widely separated. It was a real undertaking to visit your neighbor, but the people were intimate and friendly. Each was interested in the others' affairs. A new cooking utensil in the kitchen, new paper in the front hall, or a new stove in the sitting room was of the greatest consequence and interest to all the neighborhood, to say nothing of the more serious things, such as the size and price of crops, the marriage of children, the controversies in the churches and in politics. Life and death, love and hate of the people within a radius of five miles were the major factors of that world in which I lived.

Now I live in an apartment in New York. It may well be that I do not know even my neighbor who lives above me or the one below me, or him who has an entry opposite mine on the same floor. My children may not know his. Life, death, sickness, all may take place without either of us knowing. The congestion of a compressed world does not necessarily insure, or even promote, intimacy, interest or understanding of one's neighbors.—Owen D. Young.

One Old Car's Ministry.

James 1:22. "But be ye doers of the word, and not hearers only."

Our old car almost deserves a red cross on its sides, as symbol of its ambulance service. Every week it has its errands to hospitals and clinics, with loads of the suffering poor.

Sometimes I have to walk or take a taxi because the family automobile is busy about Welfare work. It is all because Milady is a plus type of person. She is not content with being an efficient wife and mother and homemaker and hostess; she must ever be doing something for folks outside her natural circle.

Of course, she protests that it adds new inter-

ests and horizons to her life. But, confidentially, I think the real reason to be found in a certain old writing which says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."—W. T. Ellis.

Preachers' Sons.

Prov. 15:20. "A sensible son is a joy to his father." (Moffatt).

"Seth Parker" (Phillips Lord) is a minister's son. So was Houdini, the magician (his father was a rabbi). Paul Robeson and Hall Johnson are sons of Negro preachers. The Rev. Clay P. Morgan, who is writing a book about preachers' children who have won distinction, opens his portfolio for *The Watchman-Examiner*:

"Time would fail me to tell of Grenfell in Labrador; Schweitzer in Africa; Judson in Burma; Sir Francis Drake, the first Englishman to girdle the globe; Horatio Nelson, the hero of Trafalgar; Cecil Rhodes, empire builder of South Africa; Sir Robert Baden-Powell, founder of the Boy Scouts; Albert Cushing Read, who made the first trans-atlantic flight in an airplane in May, 1919. There was Henry H. Corning, who brought Cleopatra's Needle from Alexandria, Egypt, and set it up in New York's Central Park, and John Wesley Powell, the first man to attempt the exploration of the Grand Canyon of the Colorado. Samuel F. B. Morse, the inventor of the telegraph; Cyrus West Field, the man who laid the Atlantic cable; the Wright brothers, the first successful bird men—these also were ministers' sons. Ten of the famous 'Fifty-six of Seventy-six,' signers of the Declaration of Independence, were ministers' sons. Four Presidents of the United States, at least three Vice-Presidents, seven ladies of the White House. Just one more name and I must sign off: Samuel Seabury, who threw the monkey wrench into New York city's political machinery and sent Jimmy Walker scampering across the ocean, is the son of a minister and the great-grand-grandson of the Rev. Samuel Seabury, the first bishop of the Protestant Episcopal Church in America."

—The *Christian Advocate*.

Being an Officer.

In the great academies where young men are trained to be officers in the army and navy, one of the first lessons that they must learn is obedience. Yet these men are not being trained to take orders all their lives; they are being trained to give orders—to be officers commanding others.

The reason for this is that before a man can learn to command he must learn to obey. Before he is trusted with the responsibility of giving orders, he must show that he can take them and carry them out.

Live It.

The man in charge at one time of a certain

big mining enterprise in a Western State was of a decidedly skeptical turn. He was a civil engineer, college bred, with a keenly alert mentality.

The minister of the church had made many tactful attempts to win him, but was invariably rebuffed, courteously but decidedly.

One evening this man came to the officers of this minister's church for membership. In answer to questions he made a simple clear statement of his faith in Christ.

The minister, astonished, courteously concealing his feeling, inquired if he might ask what had made such a radical reversal in his convictions.

"Yes," the man quietly replied, "It was Uncle Jerry."

This Uncle Jerry, whom they all knew, was a mine carpenter, a little past middle life, a quiet, hard-working man, and an earnest, consistent Christian.

"Uncle Jerry!" the minister exclaimed, with his surprise in his voice. "What did Uncle Jerry do?"

And the mine manager very quietly replied, "He didn't do a thing but—live it."—*S. D. Gordon.*

A Bequest.

Patrick Henry at the close of his will wrote these words: "There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy."

War and Its Causes.

A youngster asked his father how wars began. "Well," said pater, "suppose America quarreled with England and—"

"But," interrupted the mother, "America mustn't quarrel with England."

"I know," he answered, "but I am taking a hypothetical instance."

"You are misleading the child," said the mother.

"No, I am not," he answered.

"Yes, you are."

"I tell you I am not! It's outrageous—"

"All right, dad," said the boy. "Don't get excited. I think I know how wars begin."—*Boston Transcript.*

The Good Citizen.

"We didn't have any money in the family, so I had to go to work," said James A. McCulloh, president of the New York Telephone Company, telling of a first job with the West Shore Railroad, when he received a wage of \$3 a week. "There was no such thing as hour-work then; we stayed with it until the job was finished."

"If you aspire to be a boss you've got to be a good servant," he believes. "If you have been through the ranks yourself you understand what it means to be a good servant, and you will not have any trouble being a boss, when

the time comes. Your men will follow you. You won't have to drive them. Intelligence is all that is needed and every normal person has a fair amount of that.

"Pick the thing that you can do best, or think that you can do best. Think! People don't think enough. Think before you take the job. Then you won't have to change jobs. Change is a bad thing usually for you and the job. Thinking things through makes changes unnecessary.

"Requirements are higher today. But there are just as many opportunities for the fellow who starts out to succeed. A man must work for the so-called "fat" job. And if you follow the landing of these so-called "fat" jobs, you'll find that the one who landed them has been on the trail a long time; it has been no overnight business. Vision, perseverance, courage, have gone into the making of it. Also an understanding of human nature.

"Make your job a sport, a sort of competition. It is such spirit that has so much to do with success, if coupled with faithfulness, perseverance and ordinary intelligence."—*Selected.*

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today, that the weight is more than a man can bear.

The Next Americans.

David Gibson of Cleveland spoke before the Henry George club of Pittsburgh and said:

"The next civilization on this continent will no doubt begin with hillbillies and North American Indians.

"The next war, which may come overnight, will mean the complete destruction of this civilization.

"Every device that we have developed in peace, mechanically, electrically, chemically, can be as well or better used in war as in peace.

"The next war will mean the annihilation of noncombatants by explosives, poisons and disease germs from the air and particularly those in congested communities.

"There will be nobody left save those who live in remote parts, as in the case of hillbillies and Indians.

"And so it is that this continent may go back to the Indians—at least the Indian may have the satisfaction of roaming again amid the wreckage of the white man's civilization, the Frankenstein monster that we have created in our ignorance of social economy."

An Ill Wind.

Twenty years ago Frank Colp, a Menominee, Wis., grocer unable to foresee the coming modern butter-making equipment, overstocked his store with the old dasher churns and butter jars. He stored the unsold surplus, racking his brain ever since to find a way of getting rid of it.

It came out of a clear sky the other day when the closing down of creameries in the "farm strike" made it necessary for dairy farmers to make their own butter again. Colp's stock of old churns was cleaned out in two days. Proving once more the old proverb about the "ill wind."

CHURCH AND SOCIETY

By the REV. J. J. PHELAN, D. D.

"America, The Beautiful."

Ephes. 4:13. "... until we all attain unity in faith."

What is Citizenship and Patriotism? There are no two answers alike. It is not racial and religious bigotry, jingoism, national selfishness, or even chanting the American Creed! We can't develop respect for our own flag thru disrespecting another's flag. If we can't live in peace with the ideals of our own flag, how then can we hope to live in peace with the world? Our Fathers did not give us a detailed system of Citizenship Duties. They assumed that citizenship was a *by-product* of education. We were (150 years ago), a homogenous and agricultural people with the heritage of a few traditions centering around *life, property and self-defense*. Jefferson taught that the best government was that which "*governs as little as possible*," leaving local self-government largely to the smaller states. But an uncontrolled industry, Immigration and Selfishness has caused our Uncle to reach out and spank some of his children. The Church and School together must now work out the principles of an *educated and planned* citizenship.

Character Blueprints.

Luke 14:30. "This man started to erect . . . and could not finish."

Why not a Course in Christian Citizenship?

1. Our Relation to our *Family Life*. a. Economic factors; b. Housing conditions; c. Social factors; d. Inventions; e. Clubs; f. Family worship; g. Amusements.

2. Our Relation to *Education*. a. Illiteracy; b. Indefiniteness of educational systems; c. Failure to educate for citizenship; d. Social adjustment and efficiency.

3. Our Duties to the *State*. a. Municipal government, State, National and Community civics; b. Naturalization ideals and procedure.

4. Our Relation to *Business and Industrial Life*. a. Modern business ethics; b. Social justice; c. Supremacy of brains over brawn; d. Wealth in the saddle.

5. Our Relation to *New Status of Women*. a. Home; b. Factory and Shop; c. Voter; d. Club Woman; e. Manners and Morals; f. Marriage and Laws.

6. Our Relation to *New Citizens*. a. Who is my neighbor? b. Immigration Statistics; c. Community centers; d. Social solidarity.

7. Relation to the *Church*. a. Religious Education; b. Worship and Bible Study; c. Vacation Bible schools; d. Church programs.

8. Relation to *Leisure*. a. Amusements; b. Lectures; c. Reading. A task for the church and what a privilege!

Columbia, The Gem of the Ocean.

Acts 17:28. "For we also are of his offspring."

On this Fourth of July the world has had brought vividly to its attention—the *effect* of Machiavellian politics. He taught that the aim and end of the State is *power*, and that the *end* justifies the means. This convenient form of ethics affected not only the *political* life of Western civilization during the 19th century, but also its *religious* and *business life*. And what a cost! An entire new set of motives in living, new standards of conduct and a new ethic are now necessary or, we shall nullify the principles for which the founders of our Republic gave their lives. We all had our share in making a world go wrong. We trust that with a "godly repentance" and faith, we may be privileged in making a world go right. It is not too late. We have always felt that Almighty God has a mighty purpose and plan to work thru America for the rest of the world. But His ends are served only thru individuals, and a lot of them.

Slavery or Freedom.

Rom. 8:2. "Christ Jesus hath freed you from the Law of sin and death."

The Independence Day Challenge. Shall we have Christian principles or pagan practices; worldliness or godliness; liberty or repression; justice or injustice; accountability or irresponsibility; brotherhood or strife; service or profit motives; personality or possessions; love or selfishness? Upon a right attitude of mind and heart rather than any political position—toward these questions will depend the solution of the problems of America and the world. Why? All economic and political problems are fundamentally, *moral and religious problems*, and you don't have to be a prophet or a statesman to know it.

Fiddling Music.

Eccles. 1:2 "Futility of futilities; all is futility, saith Keoleth."

Are these "sensational" senatorial investigations merely political and "movie" material? We have "mystery" movies and torrid "romance" movies, and *movies that don't move us at all*. Motives of men. How much of this is political grandstand electioneering and the catching of votes for higher positions? We are told to "judge not," but still we can look on and note the "passing show." The psychological *suspense*, and the economical *expense* of a promised "startling revelation" which only develops into a game of "dropping the handkerchief" is *morally bad*! The last state becomes worse than the first. Why not a Board of Examiners to examine *before-hand* the "Examining Committee?" Or, is it merely another play creation of Disney's "Big, Bad Wolf and the Three Little Mice" just mere nursery play.

Teaching Technique.

Jno. 3:2. "We know that you are a Teacher sent from God."

Jesus as a Religious Educator! 1. He did not have any exact "pattern" types for His followers slavishly to "imitate." 2. He emphasized the need of religious experience rather than theory. 3. He used commonplace events and things to illustrate spiritual truths. 4. He knew the Old

Testament, but quotes from only 16 of its 39 books. 5. He used freely extra-biblical material to drive home spiritual lessons. 6. He sought to ascertain the life-needs, problems and experiences of His hearers. 7. He adhered to no one single plan, but used His material interchangeably. And that's why He merits the term, *Supreme Teacher*.

Reading *The Expositor Supplements* a minister's training and experience.

S E R M O N S

A GOD-LIKE RACE

By the REV. ARLO AYRES BROWN, D. D., LL.D., President Drew University, Madison, N. J.

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Text:—That ye may be sons of your Father who is in heaven . . . And if ye salute your brethren only what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect as your Heavenly Father is perfect.—Matt. 5:45, 47, 48.

THE Sermon on the Mount is the Christian way of life in miniature. No other piece of literature of like length has such far-reaching implications for the transforming of the human race. It was a wise statement of Robert E. Speer when he said recently, "If one can be certain that his principles are right, he need not worry about the consequences."

The purpose of these principles is, according to Jesus, "That ye may be sons of your Father who is in heaven." Our problem this morning is to try to discover whether or not it is practical enough to be "good news" because it is "a way out" for this bewildered generation.

The reasons which make this question one of immediate interest are numerous. But foremost among these is the startling fact that faith in the possibilities of the common man hangs in the balance. On no other ground can we account for the rise of dictatorships instead of democracies. Whether forces in control are conservative as in Italy and Germany, or radical as in Russia, they believe that the common man cannot be trusted to act for the common good unless he gives up his own freedom to think and submits to regimentation in industry, education and religion. The "forgotten man" is in his present plight not simply because great industrialists have treated him as a number rather than as a person, but also because he himself has questioned his own value.

Many factors have produced this feeling. Among these is the inability of millions to secure employment and thus to provide for the needs of themselves and their families. Those who are at work can have little conception of how unemployment batters down one's self respect. It will require spiritual resources in addition to a tremendous use of will power to keep up his morale. That millions have done this so

well in the difficult days through which we are passing is a very significant evidence of their worth.

But back of the years of economic strain in America other forces were at work to weaken the faith of the average man in his own powers. Science has laid us all under tribute for her benefits. If she has not proved to be a new Messiah, she has at least rendered services of incalculable value for the elevation of society. But there has been a vast difference in scientists. The greatest of them have been reverent open-minded seekers for truth, but in their train have followed a host of cocksure dogmatic ones who in speech and writings have made the common people believe that man is simply a cog in a vast machine with little capacity for self decision and no actual responsibility for his conduct.

So rooted in popular thinking is this philosophy that Clarence Darrow bases his case on it and actually gets a favorable verdict from a learned judge, saving from death two murderers on the grounds that society was more to blame for the crime than the highly educated young men who could not help themselves. It would be a miracle if a God-like race should grow up in such an atmosphere. The debacle of trusted leaders who could not distinguish honesty from dishonesty in the handling of trust funds, is not surprising when the public expects so little moral integrity in its ranks.

The educators must also take their share of the blame. Behaviorism in Psychology has some values, but behaviorism as popularly interpreted even by distinguished educators, has been a serious handicap. Eliminate from education the belief in such permanent ideals as honesty, purity, unselfishness, and you will produce a generation living on a level with the beast, and the morals of the race will become the "morals of the barnyard." Fortunately the currents of thought are changing and this philosophy is outmoded in science, fiction and education, but we are living in the backwash pro-

duced by these currents. We have sowed the wind and are reaping the whirlwind.

What did Jesus Christ offer to the world in this Sermon on the Mount, this Constitution of the Kingdom of God? Primarily the leaven of a new type of citizen. The citizens are described in the passage which we call the Beatitudes. It is not my wish to attempt to treat all of the Beatitudes but simply to get at the heart of their meaning. Several of them deal with purifying and strengthening the thought life of the individual. "Thoughts are acts and may become deeds," said a learned judge as he sentenced the Haymarket rioters years ago. The entire "Sermon" stresses this idea. Murderers are those who hate, adulterers are those with lust in their hearts. No wonder Jesus said, "Happy are the pure in heart—Happy are the meek and the merciful—Happy are the peace makers and they that hunger and thirst after righteousness." The trouble with us today is that we do not yearn for uprightness intensely enough. We admire those who think justly and kindly, but we have no consuming passion to do so. No more powerful revolutionary force has ever come into civilization than the life and teachings of Jesus. Complacency can have no place in the thoughts of "the terrible meek" or of those who are "hungry and thirsty for uprightness." How often we have misunderstood the virtue of meekness. It has nothing to do with submission and reticence. "Happy are the meek for they shall inherit the earth," said Jesus. "Nonsense," say the unthinking, "the meek will always be trampled upon." But actually the meek man is the only one who stands any chance of inheriting the earth, he is the only one who stands a chance of ever learning anything, the other men "know it all" at the outset.

"Happy are those who mourn." Here indeed is an impossible statement! But "believe it or not," the statement is profoundly true if wisely interpreted. Sorrow in itself is no blessing. We make a mistake when we try to minimize the fact of suffering and the intensity of the pain which the human race experiences. Jesus was too sympathetic ever to belittle this. But in God's world sorrow has some compensations. It brings the proud and the carefree down on a level with their fellows so that they can understand each other. It also teaches a man to know how puny his own strength is when pitted against the greatest forces of the universe, teaches him his need of comfort and guidance from the Great Spirit back of this universe. In a world where cooperation on the part of human beings is prerequisite to any advance in civilization, whatever teaches men to work together has great values. We do no violence to this verse, and on the contrary bring out one of its many meanings, when we say, "Happy are those who have the capacity to mourn."

Here we come very close to the root of our social problem today. The aristocracy and the middle classes are accused, all too justly, of being callous to the suffering of the underprivileged. Plenty of reasons for this can be given, among them the fact that our machines and our form of industrial organization remove us from those who work for us. And millions upon millions of stock owners are employers of people

whom they cannot see, and whose sufferings they cannot imagine. If there is no way of making the more fortunate conscious of their responsibility to the under-privileged except by bloody revolution, then in time surely a revolution will come as it has periodically in history. But there are better ways. The aristocracy and the bourgeoisie are worthy of saving as well as the proletariat, but they cannot be saved at the expense of the proletariat.

A preacher told in my hearing recently how a woman once said to him in his youth, "O brother —, what a great preacher you would make if God would only break your heart!" Lincoln in all probability could not have become the greatest of all Americans had it not been for the hardships in his early days which made him sensitive to the feelings of all who suffered—rich or poor, slaves or free men, Confederates or Yankees. We need the injection of some powerful stimulant which will produce in each of the major classes of society ability to understand and feel with their fellows in other strata. Christianity at its birth and in some other periods has shown the ability to arouse such sympathy.

"Happy are those who are persecuted for righteousness sake." Ainsworth called his sermon on this beatitude "The Joy of the Hard Way." The early Christians were conspicuous for their bravery. "The blood of the martyrs" became "the seed of the Church," as one of their leaders boasted. Our own courage is often at low ebb, especially in a time of economic uncertainty. A courageous church would be a God-send to this age. One of the auspicious signs in this very period is the courage of the clergy in Germany who are protesting at the peril of losing their jobs against making the Church a mere tool of the State.

Is it possible to produce such citizens as those described in the Sermon on the Mount? The answer is that such have been produced in large numbers and therefore can be produced. Our gospel was first incarnated in Jesus; it must be reincarnated in us. Gypsy Smith once said in my hearing, "All nature is full of suppressed magnificence," and he illustrated the statement by calling attention to the buds and seeds in springtime. He followed this up by saying that all human nature is likewise full of suppressed magnificence which God will bring into bloom if given the chance.

We need a new faith in the possibility of producing heroic men and women. The human race cannot be as sordid, depraved and weak as our writers of morbid fiction and would have us believe. That such people exist in large numbers no one can deny, but the finer heroic souls also exist by the multitude—humble in station, often, but men and women who live not for themselves but for others.

Christlike men and women are the saving element in our civilization and they are worthy to be called "Sons of your Father who is in heaven."

"Through such souls alone
God stooping, shows sufficient of his
light
For us I' the dark to rise by
And I rise."

VALUE AND DANGER OF CRITICISM

By the REV. ALBERT W. BEAVEN, D. D., President of Colgate-Rochester Divinity School.

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Text: Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. (1 Cor. 13—Moffatt Translation.)

THIS text points out unerringly how Christian love acts when it relates itself to the actions of others. It puts a test to our Christianity which we dislike to have forced upon us. The tests of the forms or beliefs of religion are so much easier to meet. This cuts right through to the quick. However, it is one of the truest measuring sticks by which to evaluate the quality of Christlikeness. Let us study its implications.

First, it recognizes that there is a legitimate place for a real criticism. It faces the fact that we are living among our fellow beings and that their actions are universally marked by imperfections. "Others do go wrong; at times evil actions do need exposing"; they will not always be "the best." Christian love in our hearts does not imply that we cannot see things as they are.

There is a necessary place for criticism. The realization that we will be criticised if we act wrongly is one of the real incentives to right action. Suppression of criticism is a dangerous thing for government, for religion, for institutions and for life. Self-criticism holds us up to higher standards.

Our severest critics are often our best friends in disguise. It is possible for any one who will be humble and keep an open mind, to salvage great values from almost every criticism that is made. The Christian spirit of love allows for a legitimate attitude of criticism.

A Critical Spirit Has Dangers

But an attitude of criticism when directed toward others, while legitimate, has dangers. First, it is so easy to be critical that we may deceive ourselves into thinking that we have performed a great and brave intellectual feat in pointing out somebody's shortcomings, when in reality we have simply yielded to a temptation to undertake the cheapest and lowest form of mental exertion.

Again, the criticisms of others, as Jesus pointed out, has a back fire. "With what judgment ye judge shall ye be judged." We should proceed slowly, knowing that we will be measured by the same stick.

Further, this attitude so easily becomes chronic and when it does it ruins our enjoyment of others and poisons our attitude toward life. Each one is familiar with people who become enamoured of finding fault in others. Paul had evidently met some of these folks who revel in scandal, who gloat over others' failure, for he

described them by the negative when he said: "Love is never glad when others go wrong." We have each known those whose coming into any circle was certain to be the signal for the opening of the floodgates of their cynicism and criticism. The critical spirit is like vaccine, if one gets more than is right it may cause the real disease.

The mood of the critic, too, is contagious. Often our criticism indicates that we have merely yielded to the weakness of mob psychology. We get to believe anything bad which is said. The so-called "Debunking School" of realists, of the last few years, including Menken, Sinclair Lewis and the group of novelists who undertook the rather ghoulish sport of digging up George Washington, Henry Ward Beecher and other notables and attempting to tear the halo off from their brows, shows the distance to which it will carry people.

The late group of "Hero Smashers" probably represented the reaction from the idealism of war time. In youth the adulation of early adolescence is followed by the cynicism of the late 'teens. In this latter period youth questions everything and tears it apart. This period of analysis is natural to youth and serves a real place in the seeking of truth in any sphere. But if youth is normal it is not content with taking the clock to pieces. It wants to put it together again, and is not satisfied unless it will "go."

Destructiveness, alone, indicates an early stage of development. Constructiveness indicates full-orbed growth. Measured in this way, the so-called "Debunking School" of extreme critics represented a type of arrested mental development, never able to get on to the mature and constructive period in the approach to society and life. Truly the critical spirit has its dangers.

Paul frankly recognizes the Christian's right to have and to use the ability to criticize, but he insists that it must always be under the control of Christlike love. The Christian sees people who go wrong, but is filled with sadness at the sight. He moves among folks like a prospector hunting for gold, to find goodness, and recognizing it when he finds it. Instead of feeling that he has something to report to others with glee when he finds failure, in its presence he is silent, but when he finds goodness he is "gladdened" by it and sings its praises.

This is what Jesus exemplified so truly, but He also proved the wisdom of that expectation, because every day's experience, with Him, yielded so much goodness to rejoice over.

How Do We Use Criticism?

It is here that we can easily test ourselves. Do we get a secret thrill about being able to tell of another's failure? Do we pass it on at the

first opportunity? "Love holds the story of another's weakness and failure not as something to be paraded, but as a thing to be spoken of only in the last extremity.

It is a great tribute to this spirit in Jesus that though He probably knew for months of Judas' secret sinfulness, yet so little of that knowledge had passed by word or look to His disciples, that when at last He announced that one of the disciples would betray Him, none of them seems to have suspected Judas.

What a contrast such an attitude is to the readiness with which so many people gloat over exposing one another's mistakes! True Christianity is evidenced when we are "slow to ex-

pose, always eager to believe the best."

After all, how this marks the Master's whole attitude toward us. "The bruised reed He will not break." Indeed, we intuitively feel that in spite of our tendency toward a given sin He is so eager to believe "the best" that He comes not to wither us by His scorn but to love us into winning, by His very faith that we will do so. What a description of His love toward us is this: He is never glad when we go wrong. He is gladdened by our goodness, slow to expose our shortcomings, eager to believe the best about us, always hopeful, always patient. And because this is His way of dealing with us, let us who bear His name take it as our way when we deal with our fellow men.

CORN ON THE MOUNTAIN TOPS

By the REV. GEORGE McPHERSON HUNTER.

CORN on the top of the mountains," is an absolute contradiction. But all the critics agree in saying the translation is correct.

This seventy-second Psalm is one of the Messianic messages wherein the reign of the exalted king is pictured. This song writer was looking at the world as God intended it should be. We know it as it is, with all its sordid realities, its grim contradictions glaring inequalities. How staggering when we think of what it might be. Christ's reign on earth is yet to come. It's no mirage to lead men astray. It's no will o'-the-wisp luring poor dupes on to a sinking morass. Christ died to make a renovated world, not a torn, wrecked, war ridden world, but one where He shall reign.

A world transformed means a people changed—renewed in the spirit of their minds. I listened to a socialist lecturer at the street corner describing the socialistic world-to-be, when the banks, the railways, the factories, and the oil fields and gas wells will be in the hands of the people. We have city government in the hands of the people and their rank corruption rises to rebuke us. What is there in the history of mankind to warrant us committing our industry into the hands of politicians? The doctrine is the absolute contradiction of scripture. We are all lazy and wicked enough to blame some institution instead of ourselves.

A renovated world needs changed hearts. It is always the temptation in every age "to save souls by rallying their goodness, without routing their evil by reorganizing virtue instead of redeeming guilt."

Corn on the top of the mountains is naturally impossible. Pentecost was an endowment of power given to ordinary men to create a kind of life that operated supernaturally and empowered them to work miracles. Our gospel is the only force that endues men with courage to face impossible tasks. When the reign of the Messianic king comes transformed men will renovate the world and the unexpected will unfold before the eyes of the world.

Corn on the top of the mountains was a prophecy of prosperity. "Peace be within thy walls and prosperity within thy palaces." Where there's no peace there is no prosperity. Oh that the industrialists, the capitalists, and the workers of the world might learn this lesson written across the pages of our history.

God the bountiful Father has made provision for abundance and continuous prosperity to reign among the children of men. An old miller told me there was a grain crop every month some where in the world. Did not the Hebrew inspired seer declare, "Thy mercies are new every morning."

In the face of bountiful provision, I declare it with all my heart that it is not God's will that men should be unemployed. Human greed, selfishness, injustice and the spoilings of men have brought this confusion and distress in our day.

A peaceful world what a vision to conjure with? A handful of corn on the mountain tops means peace. The Hebrew word for peace and prosperity comes from the same root. "The mountains shall bring peace." What a bundle of contradictions, peace and mountains! In all the history of men these two have never been associated together. The Psalm writer was going in the face of all human experience.

Palestine was subject to raids from the hill tribes. They would swoop down, murder harmless cottars and carry off their cattle into the mountains.

The Psalmist wrote—"I will lift up mine eyes unto the hill from whence cometh my help." It could have said truly "from whence cometh all my trouble. Hill men of Afghanistan are a trouble to India. Hill men of Kentucky are a problem for our church. Hill men of Scotland started nearly all the wars of our long bloody history.

Corn on the top of the mountains meant peace—what Israel never got from their mountains! But lift up your eyes unto the hills away beyond the jagged peaks further still over against

the blue sky and see the maker of all prosperity and peace, the King of Kings!

Listen to him saying, "All things are possible to them that believe," even corn on the mountain tops.

Listen to Him shouting down the ages, "Lo I am with you always, even unto the end of the age."

It takes a human and a divine Christ to save lives and it will take all his humanity and his divinity to make a world where corn grows on the mountains.

Yet it will come. The vision shall not perish. It shall come, for He hath bought this world with His life.

CHURCH NIGHT

By the REV. SHIRLEY SWETNAM STILL

I. HARVEST SCENES FROM THE BIBLE.

Song, "We Plough the Fields and Scatter."

The story of Ruth—to be told by someone who has read the book in preparation for the service.

Song, "Where Are the Reapers?"

Christ's story of the laborers in the vineyard—told by someone who has studied Matt. 20:1-8.

Song, "Beulah Land."

The Parable of the Sower, Luke 8:4-15.

Song, "To the Work."

Talk: "Sowing and Reaping."

1. We must sow. 2. We must reap. 3. We reap what we sow. 4. We reap more than we sow.
5. We have need, then, to be careful what we sow.

Bible reading, Gal. 6:7-9.

A prayer that we may sow wisely.

Song, "Bringing in the Sheaves."

Benediction.

Recessional, "Come, Ye Thankful People, Come."

(Edna answers the door, admitting Mrs. Dennis. Greetings exchanged.)

Mrs. Dennis: Mrs. Ellis, I have come to invite you to go to church with me Sunday. There is to be a sermon on "The Christian Home," and since you and I are both home-makers, I thought we should be interested in hearing it.

Mrs. Ellis: Well, I don't know. Charles and I had spoken of driving over to Junetown in the afternoon and I'm afraid if I tried to go to church in the morning I'd be so tired—

Billie: But, mother, wouldn't I be too tired too?

Mrs. Ellis (laughing): Be careful, son, you might embarrass me.

Mrs. Dennis: Mrs. Ellis, don't you believe that your responsibility as a mother should lead you to become a Christian?

Mrs. Ellis: Yes, I think it should. I resolved when Edna was little that she should grow up in a Christian home.

Edna: But—are you a Christian, mother?

Mrs. Ellis: You ought to know I'm not, Edna. I've just kept putting it off. I just never seemed to get to it.

Mrs. Dennis: Then don't put it off any longer. Go to church Sunday and accept Christ. Edna, haven't you sometimes wished your mother would be a Christian?

Edna (slowly): I've wished—she'd go to Sunday School with me—lots of times. And once I spent the night with Alice Newbry and they had family prayer, and the next day—I had been going to copy off a paper in my pocket in a test at school—and somehow, because of that prayer, you know—I couldn't do it. And then I wished—that always—I had a Christian home so that I would do right—better.

Billie: I'll go to Sunday School every Sunday if you'll go too, mamma.

Mrs. Ellis: Mrs. Dennis, I'll go. I'm going to make a Christian home for my children from this time forward. Edna, will you go with me and accept Christ too?

Edna: Yes, mother, and I know daddy will.

Billie: And we'll all go to church every time.

Mrs. Dennis: Thank you, Mrs. Ellis. I know the Lord was glad to hear you make that decision.

II. THE JOY OF SOUL-WINNING.

Song, "Throw Out the Life-Line."

A series of sentence-prayers for the lost.

Bible readings about the lost:

1. Matt. 10:6-8. 2. Mark 10:17-22. 3. Luke 15:3-7.

Song, "Rescue the Perishing."

Playlet, "A Neighborly Call."

The time—Today.

The place—living-room of Mrs. Ellis' home.

The people—Mrs. Ellis, not a Christian; Mrs. Dennis, a Christian; Edna Ellis, fourteen; Billie Ellis, six.

Mrs. Ellis sits sewing. Billie is building a block-house and Edna is reading a magazine.

Mrs. Ellis: Now Edna, this week I have had your blue dress cleaned and I want you to go to Sunday School with Billie. You're getting all out of the habit.

Edna: Well, mother, I guess I take after you. I don't believe you care for Sunday School either, You never go.

Billie: I go nearly every Sunday, don't I mother?

Edna: I don't believe— (A knock sounds, R.)

Mrs. Ellis: Edna, answer the door, please.

Mrs. Ellis: And thank you—you've done the most important thing in the world, as far as I'm concerned.

Mrs. Dennis: I wish I had come long ago. You might have had the pleasure of service for a long time but for me. After this I'm going to be more careful to invite people who are not Christians to accept Christ. (*All sit with bowed heads while a hidden singer sings "Nobody Told Me of Jesus."*)

Songs by congregation: "I Have a Friend—You

Ought to Know Him." "I'm Praying for You."

Benediction.

Recessional, "Ring the Bells of Heaven."

III. MUSIC IN WORSHIP.

Song, "Coronation."

Bible reading, Ps. 150.

Song, "I Will Sing the Wondrous Story."

A prayer that we may be willing to be led by every holy influence.

Talk: "Music Helped the Worship in the Tabernacle and the Temple."

1. I Chron. 16:4-6 and verse 42. 2. II Chron. 5:12-14. 3. Ps. 149:3-4.

Song, "Holy, Holy, Holy."

Talk: "Music Is Helpful in the Church."

1. I Cor. 14:26. 2. Eph. 5:19. 3. Col. 3:16.

Song, "Take Time to Be Holy."

Talk, "Music Will Be Found in Heaven."

1. Rev. 14:2. 2. Rev. 15:2-3.

Instrumental selection, "Jerusalem the Golden."

Bible reading, Rev. 5:8-10.

Song, "I Will Sing You a Song of That Beautiful Land."

Benediction.

Recessional, "It Is Well With My Soul."

IV. HOW TO ESCAPE THE SAMENESS OF LIFE.

Song, "There's Sunshine in My Soul."

Reading, "Anticipation" by Grace Crowell. (*If you cannot get this poem at your local library write to THE EXPOSITOR.*)

Bible reading, Ecc. 12:1-2.

Song, "Praise Him, Praise Him."

A prayer that we may love to live and that we may use our lives for God.

Talk: Faith as a Means of Joyful Living.

1. It gives us trust. 2. It gives us peace. 3. It gives us joy.

Song, "Faith Is the Victory."

Talk: "Christian Living as a Means of Constant Joy." 1. Christian living brings no sense of satiety. 2. Christian living is growth, and growth brings joy. 3. Christian living helps others and helping others brings joy. 4. Christian living brings us close to God, and His presence is joy.

Song, "Let Him Have His Way with Thee."

Talk: In Christian Service There Is No Sameness. 1. Christian work is the highest expression of life. 2. Christian work is the highest expression of love. 3. Work for Christ holds present zest. 4. Work for Christ has present and future reward.

Song, "I Am Happy in the Service of the King."

Recessional, "A Charge to Keep I Have."

Benediction.

BOOK REVIEWS

I. J. SWANSON, D. D.

ST. MARK, INTRODUCTION AND NOTES.

W. Graham Scroggie, D. D. (Edin.) Harpers. 285 pp. (Price not stated).

The 5th volume in the Study Hour Series. The introduction deals briefly, and in a scholarly way, with the usual topics—authorship, date, place of writing, for whom written, integrity, language and style, the sources, relation to Matthew and Luke, and the purpose and the plan of the Gospel. He takes up in order the events and teachings of the Galilean ministry of Jesus, and shows their practical, as well as their spiritual, value for our day. Dr. Scroggie's pithy and pointed comments and his insight into the things of the Spirit make this volume one of the best devotional commentaries on Mark. Preachers will find it rich in sermon material.

THE PERSON OF CHRIST.

L. W. Grensted, D. D., Oriel Prof. of the Philosophy of the Christian Religion in the University of Oxford, England. Harpers. 292 pp. \$3.00.

A new volume in the series entitled *The Library of Constructive Theology*. The author's treatment of the theology of the Incarnation is based upon the analysis and interpretation of Christian experience; but he does not hold that experience is its own authority, or that it is self-sufficing. He maintains that there cannot be a valid religious experience without an objective reality. He is deeply interested in, and has been greatly influenced by, the Oxford Group of Buchmanites. Its teachings and influence have colored his presentation of his present theme, but have not distorted it. He does not limit his discussion to Buchmanite experiences, but takes into consideration the continuing experience of the Church as a whole, past and present. "This experience," he says, "grows out of the fact of the historic Jesus and the Jesus of present renewing power." He believes in the Deity of Jesus. In interpreting Jesus as the Christ of God, he finds such a conclusion in line with philosophy, psychology, metaphysics, reason and logic; but adds that Christian experience goes far beyond them in revealing the truth of the person of Christ. This book may not solve the mystery of the person of Christ, but it does confirm one's faith in His Deity. Read sympathetically, this volume will lead one into a rich and wonderful experience of Christ Himself.

DISCIPLESHIP.

Leslie D. Weatherhead. Abingdon. 152 pp. \$1.00. (Second printing).

The author is minister of Brunswick Church, Leeds—one of the largest Wesleyan churches in Great Britain. He is regarded in both Britain and America as one of the most helpful writers and speakers on the Christian life, its nature and meaning, especially to young men and women. This book contains nine addresses given to three hundred young people at the Missionary School at Swanwick, England, during Whit-week, 1933. They discuss most helpfully, and free from unwarranted interpretation, various aspects of the Christian life, as stressed by the Oxford Group, such as Surrender, Sharing, The Quiet Time, Fellowship, Guidance, The Will of God, Restitution, and Witness. He adds an address on The Burden of God—the message of the Cross.

EPOCHS IN THE LIFE OF SIMON PETER.

A. T. Roberston, Litt. D., Prof. of N. T. Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Scribners. 342 pp. \$1.75.

This has been a long-desired volume in the author's Epochs Series. Well, here it is! And how discriminating and illuminating and stimulating it is! After reading it, we feel that Peter has become alive again, and is not merely a character in a book written long, long ago. Dr. Roberston treats the most striking and significant epochs in Peter's life, and pictures them vividly. He shows Peter's greatness as a Christian, and as a mighty leader of the early church. This is the real Peter, stripped of fancy and legend; and how great he is!

FOR TIMES OUT OF JOINT.

Sermons by Charles Seasholes, Minister of the First Baptist Church, Dayton, Ohio. Judson. 174 pp. \$1.00.

These are stirring sermons. They were preached in the nineteen thirties, when the times were and still are out of joint. They were preached to help people in disjointed times, especially "when some perplexing individual or social situation called for a probing of the resources of our Christian heritage and of our experience." Here is an able young preacher with a genuine message from God. He is well-educated, widely read, in close touch with the people, their social problems and spiritual needs, and is loyal to the Bible and to Christ. Some of his sermon titles are: Do Things Always Turn Out For the Best? "My Work Is Done, Why Wait?" A Message For Hard Times, A Christian Code For Our Times. The Duty Of Loving Ourselves, and, Turning Necessity Into Privilege.

RADIO TALKS ON RELIGION.

God and the World Through Christian Eyes. Edited by Leonard Hodgson, Canon, Winchester Cathedral. Introduction by Charles Fiske, Bishop of Central New York. Morehouse, Milwaukee. 181 pp. \$1.75.

These lectures on great themes by representative leaders of thought in various denominations were broadcast by the British Broadcasting Corp. Their aim was to present the great affirmations of Christian thought. They are of high intellectual and religious value. Canon Hodgson outlines the background of Christianity, by way of introduction. Six "talks" on God, and six on Christ follow. Among the distinguished speakers and their topics we note Dr. Temple, Archbishop of York, on "What does man know of God?" "Science and the idea of God," by Dr. J. Y. Simpson of Edinburgh, on "God and Evil," by Prof. Williams of Oxford, on "Jesus of Nazareth" by Dr. Rawlinson of Auckland, "Christ, the Son of God" by Father D'Arcy, S. J., Oxford, and "Christ and Faith in God," by Rt. Rev. H. R. Mackintosh, Moderator of the Church of Scotland.

RADIO TALKS ON RELIGION.

Edited by Canon Hodgson of Winchester Cathedral. Morehouse. 165 pp. \$1.75. (Second Series).

This second series of radio talks shows "the relevance of the Christian faith in God to the world of today." There are twelve lectures in this series. Six of them describe man and his world, and six more present Christianity as a way of life based on the Christian faith and lived in the circumstances of the present age. Under the first general topic, we find talks on "Man and Materialism" by Rev. R. O. P. Taylor, on "Man and Social Order" by Rev. S. L. Thornton, on "Man and the Unseen World" by Dr. Baillie, minister of St. Columba's Church, Kilmalcolm, and on "Man's Hope of Immortality" by Canon Bezzant of Liverpool. Under "Christianity," we find talks on "The Christian as National and International," by Evelyn Wrench, LL.D. and "Christianity and Other Religions" by Rev. William Paton, Editor of the "International Review of Missions." There

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THE TRAIL OF LIFE IN THE MIDDLE YEARS.

Rufus Jones, LL.D. Macmillan. 250 pp. \$2.00.

This is the third volume in Dr. Jones's autobiography, the two previous ones dealing with *Finding the Trail of Life* and *The Trail of Life in College*. This volume describes the creative period between the ages of thirty and fifty. Dr. Jones tells of the intellectual and spiritual struggles of that period, when evolution, higher criticism, and other disturbing topics were prominent questions of debate in religious circles. He treats of religion as an experience and a way of life. He shows the place of Christ in the life of today, both for individual and society. He opens doors into the realm of mysticism. While the volume will make its chief appeal to Friends, it will be welcomed by Dr. Jones' many friends outside of that communion.

THE LOGIC OF SCIENCE.

William G. Ballantine. Crowell. 230 pp. \$2.00.

The author is the translator of the notable Riverside New Testament. At eighty-five, his mind is as clear and vigorous as ever (as this book shows). It is able, keen, and discriminating. This treatise on "The Logic of Science" (formerly entitled "The Basis of Belief") is a crystal-clear exposition of "the few simple but profound principles that lie at the basis of all scientific reasoning." Dr. Ballantine believes that this volume "presents a comprehensive and consistent analysis of all the various steps in the inductive process and that it will be found particularly illuminating in its treatment of the many different senses of the very ambiguous word 'Cause'." If you wish to sharpen your powers of observation and reasoning, set your mind against this whetstone.

EVANGELS OF REFORM.

Mortimer Brewster Smith. Round Table Press, New York. 241 pp. \$2.50.

The author is a New York journalist who has contributed to leading magazines and reviews. This book contains nine biographies of as many outstanding reformers through the centuries; persons whose work brought about significant social or moral change. Mr. Smith's account of their lives and service is of absorbing interest. His list of Evangelists consists of Savonarola, George Fox, Mary Wollstonecraft, Theodore Parker, William Lloyd Garrison, Susan B. Anthony, Annie Besant, Mohandas Gandhi and Margaret Sanger. Nearly all of them are notable. This book is well worth the reader's time. It condenses information and presents judgments of value to all who wish to be well read.

PREACHERS PRESENT ARMS.

Ray H. Abrams, Ph. D., Dept of Sociology, University of Pennsylvania. Round Table Press, Inc. New York. 297 pp. \$2.50.

A sobering inquiry into the psychology of the Great War, the part the church played, the regimentation of ideas and conduct, and the war madness—all of which is presented in the light of subsequent reflection and of events since the war years. This book reveals a social upheaval beginning with the Great War. This upheaval continues and grows in our day. Dr. Abrams shows the attitude of the churches in the American Revolution, the Civil War, the Spanish-American War, and the Great War. He discusses how we were drawn into the War, the churches part in it, and the effect of the war upon religion. This is a searching inquiry into the effects of the war upon the churches.

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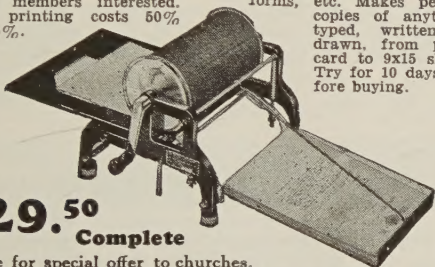
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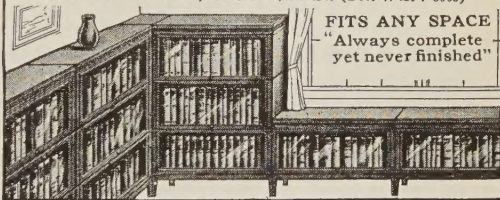
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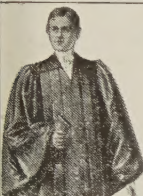


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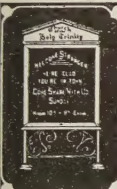
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INDEX FOR JULY, 1934

GENERAL

Attendance	450, 452
Book Reviews	464
Bulletin Board Slogans	468
Church and Society, Phelan	458
Church Building, Foster	443
Church Night, Still	463
Corn on Mountain Tops, Hunter	462
Criticism, Beaven	461
Drama and Pageantry	454
Editorial	447
From My Reading	448
Forum Topics	451, 454
God-Like Race, Brown	459
Harvest Scenes from Bible, (Mid-Week)	463
Holy Spirit, Mattice	451
Illustrations, Hart	455
Independence Day	450
Methods of Church Work	450
Music for Choir and Organ	446
Music in Worship (Mid-Week)	464
Religion, We Need, Banning	442
Revival, Ross	450
Sermons	459
Soul-Winning (Mid-Week)	463
Spurgeon, Message of, Holland	445
Statesmanship and Religion, Wal- lace	448
Vacation Drama (In Your Hands)	454

ARTICLES

Building a Church, 7 Steps, Foster	443
Message of Spurgeon, Holland	445
Religion, Do We Need, Banning	442

EDITORIAL

From My Reading	448
Out of the Desert	447
So What	447
They Still Seek	448
Wiser in Their Generation	448

METHODS OF CHURCH WORK

Attendance Idea	452
Bible Study, Holy Spirit, Mattice	451
Churches as Firetraps	452
Church Picnics	453
Construction Going On	453
Daisy Day in S. S.	453
Discussion Topics	454
Forum Topics	451
Great Remover	453
Home Coming Service	453
Independence Day	450
Live Members	452
Modern Preaching	452
Mystery Stories	452
Recognition Feature Service	452
Revival Attendance, Ross	450
Sunday School Attendance	450
Ten Commandments	453
Transients	450
Vacation Preachers	452
War, and Its Meaning	453
Welcome, Extend	454

DRAMA AND PAGEANTRY

In Your Hands	454
Vacation Drama	454

ILLUSTRATIONS

Americans, The Next	457
America, The Beautiful	458
Beauty Behind Scenes	456
Bequest, A	457
Character Blueprints	458
Church and Society, Phelan	458
Columbia, Gem of Ocean	458
Farmhouse to Apartment	456
Fiddling Music	458
Good Citizen	457
Horizons of God	455
Ill Wind, An	457
Live It	456

Officer, Being An	456
Old Car's Ministry	456
Preachers' Sons	456
Slavery or Freedom	458
Teaching Technique	459
War and Causes	457

SERMONS

Corn on Mountain Tops, Hunter	462
God-Like Race, Brown	459
Value and Danger of Criticism, Beaven	461

CHURCH NIGHT

Harvest Scenes	463
Music in Worship	464
Sameness of Life	464
Soul-Winning, Joy of	463

SCRIPTURE TEXTS

I—Illustrations	
P—Prayer Meeting Talks	
S—Sermons	
O—Outlines	
Psa. 8:3 (I)	455
Prov. 15:20 (I)	456
Ecd. 1:2 (I)	458
Ecd. 12:1-2 (P)	464
Isa. 61:3 (I)	456
Matt. 5:45, 47-48 (S)	459
Matt. 10:6-8 (P)	463
Mark 10:17-22 (P)	463
Luke 10:29 (I)	456
Luke 14:30 (I)	458
John 3:2 (I)	459
Acts 17:28 (I)	458
Rom. 8:2 (I)	458
1 Cor. 13 (S) Mof.	461
Gal. 6:7-9 (P)	463
Eph. 4:13 (I)	458
Jas. 1:22 (I)	456
Rev. 5:8-10 (P)	464

WHERE TO BUY CHURCH EQUIPMENT

BIBLES

Oxford University Press	439
-------------------------	-----

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-------------------------------	-----

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